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THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CHET 1977, MARCH 1921.

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THE
Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

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WHOLE
No. 160.
NEW SERIES.
No. 9.

MY "SEA-SHRINE"

(By Sri Mohini Ranjan Sen.)

My Sea, O my Sea,
I spend my life in dreams of thee,
My home, thou Sea!
When I first began t' voice my heart,
Since when my feelings' lightening-dart
Wing'd forth to thee;

And thou, since my wistful boyhood life,
Wert calling me,
I hoped and craved, I long'd and ached
To be near thee!
O my Sea, my Life of Life,
I feel in thee my all strife,
My passionate glee;
My love, my anger, moods and songs
Fervent and free!
I shall not age—tho' years may speed,
Thy sound from far e'er shoots, indeed,
A greenness thro' me;
I shall, till dawn of death, remain
E'er—young with thee!

My winged soul—tho' here am I—
Does o'er thy heaving breast e'er lie,
Like sea-gull circling thee
Thro' storm or foam or sunny blue;
Tho' the world be closed to me!

O how grand thou art,—thy endless girth
Encompassing the bounds of earth,
In naked majesty;

The roll and thunder of thy mirth
Breaks against the sky!

How passionate! when Sunset's gold
Kisses thy limpid league-long roll,
In love's mystery!

But, oh, thy face so bonny sweet,
Where Heaven's sunny smiles do meet
In dimpled beauty:

Oh, like a mother's call thou art,
Tender and homely!

Thy arms lap my heart's deaden'd shore,
And, thrilling leave in every pore
A pensive melody;

I hear, I know, and gaze in tears,
O my Mother, my Sea!

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THE AESTHETICS OF POETRY.

(By Mr. Ram Chandra M. R. A. S. (London) LL.B. etc.).

'Art imitates nature' says Aristotle, and this is true in a way of all the imitative arts. But it is not only the perfection in point of imitation that constitutes the beauty of art, for the best copyist is not the best artist, nor is the good translator a good artist. And for that reason all those who merely follow the original of some better artist and pay particular attention to all the rules set down by the critics are not artists in the true sense of the word In the true work of art there is some thing which corresponds to the inner self of the artist, it echoes the thoughts, the feelings and the emotions of the artist. This is true of every fine art and specially so of poetry.

In fine arts poetry has a very high place and commands a very great admiration of the people. It has been so in every age and in every clime. But there always has been a difference of opinion as to the highest standard of poetry. The field from which a poet may draw materials is very wide—nay, unlimited—and same is the case with the manner in which a subject might be treated, and this is why poetry has always defied strictly scientific analysis. But it may be asked what then should we understand by the term poetry. Man is not a creature in an isolated place, he is placed in the midst of manifold surroundings, and these act and react upon him, there is a relation between him and all that surrounds him. And the kinship between man and all that exists is such that whenever the soul comes vividly in contact with any fact, truth, scene or existence, whenever it realises them clearly and takes them home to itself with an extrordinary intensity, out of that meeting of the soul and its object there springs up spontaneously a thrill of joy, a throb of life, a glow of emotion, and the expression in language of that flow, of that throb, of that thrill is poetry. In its widest sense poetry means that combination of natural aptitudes which is the mother of artistic creations, 'It consists in a peculiar excitability of the senses and in a particular turn of imagination. predisposing it to that kind of half—conscious and half—voluntary hallucinations, without which genious in art would be incomprehensible'. It is this hallucination which adds to real and elementary sensations an indefinite train of imaginings.

So much as an attempt to explain what the term poetry signifies, but as to its aesthetics it is with poetry as with flowers and fruits. We would rather taste fruit than talk about it. It is good to know about a blooming lily—its scientific ins and outs its botany, its anatomy and its organic structures, but is it not a more pleasant thing to look at the lily itself and watch it growing? So one would rather enjoy poetry than criticise it and discuss about its nature

In 'Lamia' Keats asks :—

"Do not all charms fly
At the mere touch of cold philosophy?
There was an awful rainbow once in heaven,
We know her woof, her texture; she is given
In the full catalogue of common things."

Yet poetry like every thing else will have to be counted in the dull catalogue of common things' and must suffer to be scrutinized, analysed and tested.

No account of the aesthetics of poetry is systematic unless it first gives an account of the manner in which a true poet is affected by beauty and how he produces poetry. Every man, if he be not an idi-

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is a poet, that is to a certain extent and 'soon his day'. Poetic emotion is an exaltation of the feeling and intellect, every deeeply moved man is a poet to a certain extent so long as his emotion lasts, so loong as the images, sensations and ideas rrush up to his brain. But this is not what we mean when we use the term 'Poet'. Many may be deeply moved by emotions but it is only a select few who can express what they feel, and it is this power of expression which is the differentia between a poet and an oridinary man. Again, an ordinary man though he experiences a deep emotion with all its intensity for the time being, yet he cannot by means of his memory trace back the whole experience. The memory quickly fades away and there remains only a vague general notion whether the original impression was of a sad or a joyous nature. But different is it with a true poet, he feels a sensation or an emotion and the memory of it always remains fresh, and at a slight stimulus his memory may vividly bring back to him almost the whole of the experience. Every one who sees his old school after a long time does not feel as Gray felt when he wrote his 'Ode on Eton college.' Had Bhavbhuti not been a true poet he could not have given us in his 'Uttararamcharita' such beautiful passages which represent a word of past thoughts and emotions which have been uttered by the characters merely at the sight of a picture, a mountain or a person. A poet, above all, is essentially human. Sympathy is his characteristic, for sympathy is the secret of insight. There is a kinship between the poetic eye and the thing it looks upon. The German poet says :—

"If the eye had not been sunny
How could it look upon the sun?"

By means of sympathy, the poet may read the thoughts and feelings of others and then express it as his own. He feels compelled to express what he feels either directly or indirectly through sympathy, and thus a real work of art is produced.

The aim of the poet in producing such work is always to give pleasure Pleasure here does not mean mere sensual pleasure but it includes the highest forms of pleasure the intellectual, the moral and the aesthetic. For this and the poet deals with every form of beauty and uses his imagination to the utmost. This imagination suggests thoughts and adds to the conception of things force, clearness and vividness. It is a power intermediate between intellect and emotion and there is also in it a penetrative and an interpretative faculty. Now often do we find poets musing as to the cause of a phenomenon or as to what a thing is, and how often do we after reading a beautiful poem or watching a great scene acted, exclaim, "Oh. How true to life". A poet also clothes his spiritual conceptions in appropriate forms as well as he spiritualises what is visible and corporeal and assigns to it a higher meaning than mere intellect dreams of. All these are due to the combining and harmonising power of his imagination. So imagination is very useful to a poet—nay it is a necessary instrument. It is to him what a chisel is to a sculptor and the poem produced is the fine statue—nay much more than that.

It is through such works of art that the poet exercised his influence over his audience. This influence is thought by some to be caused by direct transmission or transfusion of thought. Such a theory presupposes that the poetic frenzy is a direct inspiration of the Deity, and the poet passively receives it and passes it on his equally passive audience. But it is within his own inner self that the poet or his auditor has to look for the emotion. The poetic receptivity is active and it is only through the internal movement in the soul that a host of emotions spontaneously spring up at the sight of ruins, unfinished works, vanishing lines, falling waters and inaccessible summits. All these possess some elements of mystery and they strike our imagination on the most vulnerable side. The same is the case when we read a good piece of poetry, we do not feel the poet's emotion but we experience our own emotions aroused by the poet's words. His

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words touch the chords of our soul but the music is our own.

It may also be said that the best results are produced when the chords are lightly and delicately touched. A violent stimulus disagreeable. Moreover, the soul is ecessarily active and it does not always ke to passively receive ready-made eas. It wants something on which to build, it only requires a flash of light; and it is this flash of light which is the business of the poet to provide. And like the flash of lightning in an instant, it reveals to us the whole scene, but still we see with our own eyes and feel with our own heart. Absolute darkness is hateful since it is the utter negation of light and life, full sun-light also acts as check to our imagination since it brings everything into evidence But twilight is really poetic for here we get an opportunity to fill up and complete at will objects half-buried in the shade. Our soul at such a moment freely spreads its wings and floats from object divining, completing, reconstructing and creating the scene according to its own poetic fancy.

Among the etchings of Piranesi there is one which represents part of a church interior. There is an immense vault supported by long slender columns stretching from top to bottom, the lower part of the building is not represented and thus the whole thing appears as if suspended in space. High up there is a light wooden bridge, a mere plank and here a man stands with drooping head gazing into the void below. The attitude, the downward gaze upon nothing or upon something which we cannot follow compels us to measure the depth of the abyss and it appears bottomless. The same may be said about the aesthetics of poetry. The art in poetry does not consist in only letting us know something but also in hiding from us something; and the combination of these twofold phases of the art produces a peculiar effect.

Metaphors, similes and images greatly aid poetry. In the first place they give diversity and variety which is a very necessary and desireable thing. They also give a sense of activity to the imagination which is with all its intensity occupied in following up the chain of an emotion has to turn itself towards a new thing, and before it can bring all the force towards this phenomenon, it has again to return to former train of thought or emotion. The words "Ocean of sorrow" in the midst of a passionate outpouring of woe takes our imagination to an ebbing ocean and before it can well realise this new scene it is again required to take up the former theme of sorrow. Metaphors also play another important part. When our imagination is aflame we are apt to forget the personality of the poet who is lost in the chain of our emotions. But Metaphors by every now and then diverting us from the original impression and again bringing us back to the same developing chain of emotions keep us constantly reminded of the poet's presence But of course the poet should not tire us with his constant presence. In this way we realise that we are dealing with a work of art and that our emotions are not real. The art has to deal with the semblance of reality and not the reality itself. Every one who has read the fourth book of the Aeneid must have a very tender recollection of the death of Dido. When reading the touching end of the un-happy woman betrayed by her love we feel the emotion aroused by the art of the poet; we experience an inward and profound pleasure, arising from the union of our admiration of the author with a vivid and lively sentiment of compassian for the victim.

But serveral aesthetic theories are based on realistic notions Let us suppose that the scene is presented to us with such a perfect realism that we believe ourselves to be in the presence of the real. Certainly the sight of a miserable woman slaying herself before our eyes will overwhelm us with sorrow. The same will hold good about the episode of Laocoon. There is a difference between the real and the aesthetic emotion. The aesthetic pleasure comes out of appreciation and appreciation can only be made when we are more or less an

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allien member. In the transports of true aesthetic pleasure we exclaim 'Oh, how true to life. How life-like". It is the realisation of the significance of that word 'like' that is the key-note of aesthetic pleasure.

It must be mentioned here that our aesthetic judgment is very often influenced by our sympathies, and often we remain ignorant of this influence. In reading the 'Edda' or the 'Nieoelungen Lied' we do not consider their true aesthetic merits. To us who have sympathy with the actions and deeds of the heroes of the Ramayana, the Mahabharat, the Iliad, the Odyssey and the Shahnama, the deeds in the very ancient German and Scandinavian epics the 'Edda' and the 'Niebelungen Lied' appear ferocious savagery. Here an innate sense of morality creeps in and affects our aesthetic judgment.

In dealing with the aesthetics of poetry some remarks on the language of poetry can not be omitted. Without going too much into the detail of this subject, it may safely be said that a good poet as far as possible uses words—precise, definite and suggestive. If much strain is put on our intellect in understanding the meaning and the significance of words it can not have so much capacity left for the appreciation as it otherwise can have. The communication can be made easy by means of imitative harmony, the volume and the sound of the word expressed to denote an idea, if in harmony with it, produces upon us a sensation similar to that of the idea itself. The harshness of the sound is in harmony with the idea when Tennyson says:—

And on the spike that split the mother's heart Spitting the child.

Sanskrit literature is full of such instances. The very sound of the following verse in Uttarramcharit suggests the battle field:—

अयं हि शिशुरेककः समरभूरिरिष्कुरत्—
करालकर कन्दली कलितशस्त्रजालैर्बलैः ।
क्वणत्कनकिङ्किणी झण झणाबितस्यन्दनै—
रमन्दमददुर्दिनद्विरदवारिदैरावृतः ॥

And in sharp contrast to the above is the soft liquid sound of the following:—

अलसलुलित मुग्धान्यङ्गसंजातखेदा—
दशिथिलपरिरम्भैर्दत्त संवाहनानि ।
परिमृदित मृणाली दुर्बलान्यङ्गकानि
त्वमुरसि मम कृत्वा यत्र निद्राभवासा ॥

There are certain words which are only used in poetry and again there are others which are called prosaic and not fit for poetry. Such words are a disadvantage to poetry. Words belonging exclusively to poetry are foreign to our hearts, they do not speak to us and so they leave us cold. They exclude true sincerity and stand as if merely painted and not living without having any real feeling.

EDUCATION IN INDIA.

(By Dr. Harish Chandra, Ph. D. (Berlin), F.G.C.S.

It is needless to repeat, that the System of Education, which would impart a thorough, general and a practical and useful kind of Special Education, according to the inclination and capacities of each individual, is greatly needed.

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The whole of human Civilization and therefore also Education which forms its back bone, being entirely acquired artificial, although the power of acquiring the ame may greatly differ in each individual, n be raised ever higher and higher and ade to suit the new laws of Nature scovered by man. This idea had cupied my thoughts since 1911 hen I was a student at the University of Berlin, but it was not until the Hon'ble Pt. Madan Mohan Malviya asked me in the year 1916 to write my views on Education with a view to organize a Technological Section at the Benares Hindu University, that I wrote out my first paper on the subject. "An ideal study of chemistry and its application to arts and industries".

Being fundamentally different in the Ideal of Education and absolutely unprejudiced and liberal in the ways and means to be adopted for its attainment, the ideas contained in my small pamphlet, were considered utopian and difficult of achivement by the leaders of the Hindu University, especially under the existing rules of Society and the Educational Authorities.

But confident as I was of the fact, that Education is a matter more of the younger generation which is directly concerned with it, than of those who were old and worn out by age, that it is the younger generation which always forms, as strong a support or pillar of any System of Education, as of any other I diverted my attention to a few of the young people who were right in the midst of an Educational fight and soon came to the conclusion, that if a fairly large number of them could be convinced of my Ideal of Eduction and the ways and means of its attainment, and be themselves prepared to quit the present Colleges for its sake and put their children on its lines, which my Schame of Education should be able to make them do, if it has any worth at all, it will not be long before that my Scheme of Ideal Eductaion assumes a practical shape; and if it be carried out on sound principles of business—justice—the existing systems of the so called Education will of themselves gradually die out in the struggle of existence and for want of support, under the law of Survival of the Fittest.

With this end in view, I made up my mind that instead of wasting my time and energy in convincing only a few individuals through disconnected conversation, I should rather write out the whole of my Scheme of Ideal Education systematically on such argumentative lines as to frankly invite all criticism on it in quest of truth, and work out its minutest details, so as to make it a success convincing large bodies of sensible men of its importance and practicability.

I completed this work in the year 1918, but owing to several reasons, private and professional, the printing of a part of the Scheme was put off and delayed, but the whole of it is now expected to be out in the month of February 1921, and it would be just in time to be considered by those who may need it.

As my Idealism was solely responsible for my not joining hands with the Hindu University, with which I totally disagreed in the Ideal of Education and the ways and means of its attainment; and I started my mission solely relying on myself. I was also contemplating that should such a situation arise, that the students might quit the modern colleges in search of a better System of Education and being convinced of my Scheme of Ideal Education, be willing to undergo a training on the lines prescribed therein, it would then be my Duty to provide them with an Institution by translating that Scheme into practice.

At the first sight I considered the responsibilities to be too great for a man of my means for this huge task, but I could strongly see its nucleus in my beloved father, the late Rai Sahib Shiva Nath's VEDIC JIWAN ASHRAM, which was started with the object "To turn out a well reasoned and authoritative series of Dharmic (pertaining to man's Kartavya—Duty) books, to suit the different grades of humanity, regard being had of the situations of the different links of the

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different chains of various Civilizations, both past and present, without any partiality what-so-ever, after fully studying the modern and researching into the ancient Vaidic and other Dharmic Literature with a thoroughly unprejudiced mind", when its management fell into my hands owing to his sad demise in November, 1918, my TECHNO-CHEICAL RESEARCHLABORATORY, started with the object "To fully investigate the indigenous Industrial Problems of the Country and give all Scientific and Technical advice on sound Principles of Business to enterprising Capitalists, who have the cause of Industrial advancement at their heart" and a few fairly big RESIDENTIAL BUILDINGS, all put up together in a large compound, in Dalanwala at DEHRA-DUN—an Ideal place for a Scheme of Ideal Education.

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Some of the work done.

In the first year 19 0 (for after the Founder's demise, the Opening Ceremony was held by Dr. Mohamed Hussain K. B. on 4th of February, 1920), there have been about 50 members of all communities and both sexes. Many of them have unfortunately been fast asleep, but still the few wideawke ones have read over 70 original, heart thrilling and inspiring Papers, on different Philosophic and Scientific subjects, in Hindi, Urdu, Gujarati Punjabi and English, which are being published with criticisms and several illustrations in a book form under the title of "Vaidic-Jiwan". The Ashram also offers a PRIZE OF Rs. 1000 and ROYALTY to the best writer of a thesis on" DOES HUMANITY REQUIRE A RELIGION AND IF SO WHAT IS IT",

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Some of the work done.

1. *The Manufacture of Farina.*—The Works and Machinery designed. Fees charged Rs. 12,000 Original Process yet for sale for Rs. 10,000 and 1/3 of net profit as Royalty, inclusive of the Processes for other Starches. Samples made are highly approved, both by Indian and European Mills and Dealers, and declared as good as those made in Germany. Useful Bye-products. Capital required about Rs. 2 lacks.

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2. Logic.—The Science of Reasoning and allied Literature.
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4. History.—The History of Human Civilization, and allied Literature.
5. Philology.—The Origin of languages, and allied Literature.
6. Religion.—The different Religions of the World and their Spiritual Origin, and allied Literature.
7. Chemistry.—The Science of Chemistry and Chemical Manufacture, and allied Literature. Practical work.

N. B.—For this purpose *The Techno-Chemical Research* Laboratory will be affiliated to The Embryonic Ideal University.

The Course of Instructions.

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Subjects 1 to 6, the title of "*Dr. Chandra's Ideal Guide Text Books Series*" are ready, necessary books will be recommended, and a constant effort will be made to make thee students self reliant and willing wcorkers, although regular lectures will be heeld as deemed necessary and proper. *Foor Practical Training* debates and written diiscourses will be held regularly.

In Subject 7.--Besides the above, it will inoclude a thorough training in both Ttheoretical and Practical Chemistry Inorganic and Organic; Chemical Lecture Experiments, Qualitative and Quantitative Cthemical Analysis; Inorganic and Organic preparations, as also the necessary principlles of Physics and Physical Chemistry, with their practical.

Duration.—It is likely to take about three yeears time, but may be more or less, acccording to the capacity and work of the sttudent.

Special Course.—It will presume an effficient knowledge of the subject in question as prescribed under the General Course, and will,

Subject 1 to 6.—Include a detailed study off the Subject followed by a Thesis ccomprising an Original Research.

In Subjects 7.—Besides the above, it will inoclude a course of lectures in Chemical Technology, *i.e*, Applied Chemistry, Chemical Engineering, Machine Designing, Chemical Consultation as Business, followeed by first a Scientific and then a Technical Research incorporated in a Thesis.

N. B.—No Technical Process worked out by the Director will be taught to any sttudent unless the corresponding fees be ppaid for it and the business taken up under his advice.

Duration.—It is likely to take about three yyears time, after the General Course is ccompleted, but much will depend on the aabilities and work of the students.

EXAMINATION.

Only two formal examinations will be hheld in any of the subjects named above aand on any day the student declares himsself ready to sit for them.

So as to serve their right purpose the eexaminations will be strict, written, oral and practical; and the questions will be put more of a practical nature and with a view to guage the examinee's extent of knowledge, besides this every leniency will be shown to the students.

The FIRST EXAMINATION will be held after the General Course is completed and will confer on the successful candidate a Diploma.

In Subjects 1 to 6.—It will turn out men of sound general information in their respective subjects

In Subject 7.—It will turn out efficient Chemists.

The SECOND EXAMINATION will be held after the Special Course is completed and will confer on the successful candidate a Degree.

In Subjects 1 to 6.—It will turn out men of authority in their respective subjects.

In Subject 7.—It will turn out men who could start any Chemical Industry after investigating the same if they possess sufficient capital etc, set up their Consulting practice, or take up a post as Technical Experts under some Manufacturing Syndicates.

Recognition of the Ideal University Degrees.

Firstly.—Only such students would join this University, who care more for merit than recognition, and either possess or wish to build up in themselves a stamina to stand on their own legs by following an independent profession of Science or Literature.

Secondly.—Merit commands recognition all over the world and if the Original Research done by the candidates, be recognized by the Director, he could also undertake to get them a recognition from the modern Universities of the West, by placing their work before the authorities and fighting out their case in their Educational battle-field, by actually putting the candidates to their tests, if need be.

Thirdly.—There is hardly any reason to presume that the Government will not recognize the merits of the successful candidates, if they really possess any and be well behaved, especially when instances are not wanting of men, who do not possess any University degree and are yet

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found in Government employments and have been given preference to the so called degree holders, on the sheer grounds of Merit.

FEES.

General Course.

Subjects 1 to 6.—For each Subject Rs. 15, per month.

Subject 7.— Rs. 20, per month.

Special Course.

Subjects 1 to 6.—For each Subject Rs. 20, per month.

Subject 7.—Rs. 30, per month.

Admission.—In each case one month's fee shall be regarded as admission fee and the first month's fee shall be taken at the time of admission in advance.

Boarding House.—For each seat Rs. 6 per month. The students will be free to make their own messing arrangements and the Director will give them necessary facilities and help.

The Contemplated Additions.

1. A Course of General Education in Ideal Institute from the Children's to the Education of the Gentry, when "Educative Toys and Apparatus" and the necessary Literature is ready. (Now under active preparation by the Director).

2. A Course of Artisans in Technical Institute after completing Mass-education.

3. A Course of Professional training in Professional Institute, after completing Middle class education.

Short-hand and Type-writing classes to be started first. Classes in Music, Photography and Painting etc., to be taken up as soon as Art-gallery and the Studies are ready.

4 Other Faculties will be gradually added to the Ideal University.

(For details read :—

A Revolution in Education !

Preparation for a World-competetion !!

"DR. CHANDRA'S SCHEME OF IDEAL EDUCATION"!

A Few Essentials for the Success of the Scheme.

1. As the Director is doing the whole thing at his sole responsibility, it is needless to mention that he has decided to give his personal attention to the whole Institution, of course while taking other competent hands to assist him in his work from time to time as may be deemed necessary and proper.

2. He will not accept any donation in the form of charity towards the Institution, though later on he may welcome large funds on business lines. However, Capitalists and Manufacturers willing to maintain any poor, but deserved students at the Institution by defraying their fees and other expenses, either on Charitable or on Contract lines, are requested to kindly correspond with the Director, who will greatly appreciate a charity in this form and consider it a real help to the Institution, if this could bring in some good and smart students.

3. As he does not believe in cheap and third class education, he considers the fees fixed to be very low and hopes that they would not be looked upon, as high in the interest of good and useful Education, especially when he has decided not to feed the Institution on Public Charity. An Institution that claims to make its students stand on their own Merits and independent, should not be itself otherwise.

4. The classes in each Subject will be started exactly one month after, at least the following number of students are admitted.

General Course—

Subjects 1 to 6—10 students.

Subject 7—20 students.

Special Course—

Subjects 1 to 6—12 students.

Subject 7—15 students.

5 He wishes that the first batch should consist of students, who are, smart, hard working, well behaved and well of, so as to be able to receive an Exemplary Ideal-Education at the Ideal University, according to their own inclinations and aptitude, and could also accompany the Director to the Western Countries for some time, if deemed necessary ; yet he would consider the application of bonafide students, "Quick in brains though slow in purse". With certain concessions ; as also of the rest to see what arrangements could be made for their help.

6. No student shall be admitted in the Ideal University, unless he/she binds himself/herself

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sbiide by the rules of the Institution, framed from time to time and gives a written undertaking to continue to the studies for a period of at least three years. The Director reserves to himself the right to have a personal interview with the student, if necessary, before admitting him in the Institution.

CORRESPONDENCE COURSES in the above named subjects, on ½ Fees plus Postal expenses.

INDIAN INDUSTRIAL DEVELOPMENT.
A Golden Advice.

II. Don't hazard your capital before thoroughly convincing yourself of the Commercial and Technical aspects of any Industry to be launched upon.

2. Scientific and Technical investigation is an experiment on a small scale to avoid big risks, and to be saving in this is to be penny wise and pound foolishness while taking the risk of an Industry.

3. Judge your Expert by insisting on the submission of the samples of the intended Products, made on Technical lines, from particular Raw-materials for your approval, and to this end, provide all facilities for work, to the deserved.

Any of the Processes worked out by the Techno-Chemical Research Lab. may be taken up, or any fresh Industrial problems may be tackled, on the lines suggested above

ALL CORRESPONDENCE, accompanied by 1 anna Postage for Reply and other leaflets given information about the Institutions, should be addressed to the writer.

HEALTH AND LONGEVITY.

(By Dr Keshav Deva M. D.)

Ignorance is the soil where evils and diseases germinate. Notwithstanding the fact that our physical bodies are wonderful and delicate machines, contrived and fitted admirably to perform certain functions, we suffer immensely owing to the lack of proper information. Bodily health is keenly sought for by every sane man and woman and especially by those who have suffered from impaired health yet we find that men are dropping in the prime of life and suffering from untold diseases—the voices of outraged nature. Health exists only in a body where brain is duly nourished by the pure and rich blood stream permeated with vivifying and energizing substances. Those alone can aspire to reach the highest physical and mental possibilities who carefully observe the laws of physiology. They would hail all measures that contribute to the moral and intellectual growth, enrich and purify the blood stream and exalt and beautify the whole system. The wide diffusion of knowledge of right living will revolutionize the habits of right thinking people and lead them to the vast potentialities and possibilities awaiting developments.

Human mechanism passes through a cycle of birth, growth, development, decay and death. Physical, intellectual and spiritual forces likewise follow this course. There is however no end to the development of various forces if we understand the underlying principles. Development follows the law of conservation of vital forces physically as well as intellectually. With the approach of puberty, the sexual glands become active and the ductless glands manifest their

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activity in developing the secondary sexual characters. Those who foolishly commence their sexual life at this early stage they hamper the growth of intelligence and wear the physical body prematurely. Instead of growing a giant in strength, perfect proportions and highest development, they starve their mental and intellectual natures by constant drainage and leakage of their vital substances. They commit sins of enormity against their own nature and prepare themselves for an early grave.

The Hindu scciologists have laid special stress upon the conservation of the vital force. Brahmcharya or continence is regarded the most essential feature in the conservation and the prolongation of life. All teachers of higher thought and philosophy have observed this principle Longevity was so common in India that it was considered a crime to die before one hundred years. Lycurgus followed the institutes of the Aryan philosophers of India and he succeeded in begetting supermen and superwomen for the state of Sparta. No man was allowed to marry before thirty and no woman before the age of twenty. Excesses and indulgence were strictly prohibited. The Hiudus made it a sacred principle and lived up to these ideals for ages. It is not an uncommon sight to find men over 100 year of age scattered over different countries but we find them always observing the laws consciously or unconsciously.

Those who observe the rational hygeine of sexual organs, preserve their youth at the age of 50 and 60, as biologically sexual health is the only standard of physical health. It is an interesting study to observe that all those who have attained good old age were sexually strong and healthy. Drakenberg—a Dane—lived to a good old age of 146 years and manifested strong sexual activity at the age of 139 Years. Peter Albrecht lived 123 years, married at the age of 85, and left seven children at his death. Gurgen Douglas was born in Marstrand, lived 120 years and seven months, married in his 85th year and had eight children. One of these was born when he was 103 years old. Baron Baravicino de Capellis died in his 107th year. At his death his wife was pregnant. R. Glen a shoemaker died near Philledelphia at the age of 114 years in 1796. At that age his virile powers were normal. Professor Metchnikoff mentioned examples of old men between the ages of 94 and 104 who suffered from copious spermatorrhea and in whose semen he found a great quantity of spermatozoa. Harvey wrote that on the death of Parr at the age of 153 " his wife told me that until 12 years ago, he never ceased to embrace her frequently that is when he was 140 years old ". Joseph Surrington died in 1797 in his 160th year near Bergen. His eldest son was 103 year and the youngest only nine years old. H. Jenkins from Yorkshire (Eng) had appeared in a law suit as a witnees to an incident said to have occurred 140 years ago and was accompanied by 2 sons 102, and 100 year old respectively Petraz Czarten born in a village called Kropos in Hungary died in 1724 at a ripe age of 185 years. His son was 95 years old at his death. All these examples manifest strong sexual health along with longevity.

The recent researches of Professor Metchnikoff in the domain of old age have thrown a flood of light from a different point of view. Discussing the theory of Phagocytosis he held that diseases result from the invasion of the microbes on the one hand and the lack of power of the bodily resistance on the other. As long as the body is strong and the blood stream of the system is rich with all the requisites, there is plenty of resisting power in the system to ward off diseases. He suggested that the presence of more than 3800 persons over and above the age of 100 in Bulgaria is due to the lactic acid fermentation of jogurth. He referred the same matter to the use of dadhi in India. While the importance of food is not underrated by the Hindu physicians, they emphasise the fact that the prolongation of life and health mainly depends on the power of resistance or virility of sexual glands.

Food plays a very important part in the upbuilding of the system. Man requires

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per kilo of his weight about thirty calories of food. A healthy person weighing 160 pounds requires 2200 calories for light work and about 3000 calories for hard work; during 24 hours Fletcher got along fine with only 1600 calories per day. Cornaro became ill at 40 through immoderate living. He reduced his food, recovered and lived happy and healthy physically and mentally upto the age of 100. Every intelligent man and woman should try to understand his and her nature and determine the nature of food required and consume the quantity needed for their individual systems. Deep breathing, plenty of exercise, sound sleep, rest and the observance of the various laws of health heighten the expectation of long life and guard against premature death. It is the height of folly to die early when we can preserve our youth, beauty and health by the right comprehension of the invulnerable laws of nature. Resolve and you will get the secrets of success.

It has been amply demonstrated that the lack of testicular and ovarian substances not only retards the secondary sexual characters but results in the insufficiency of intellectual development. Every organ in the human body has its allocated function in the brain. Autopsies have shown that when one of the testicles was destroyed, atrophy always appeared on the opposite side of the organ in the region of the cerebellum. It further influenced the action of the ductless glands and led to the stunting of the intellectual powers. Brain cells develop according to the healthy development of the physical body. It is subject exactly to the same laws of growth and development, nutrition and decay as the body. It is stimulated to activity by the exercise of its various faculties and is fatigued by the overwork and excessive drain of the vital forces. It has a central power house in the cereberum and an auxiliary little brain called cerebellum with a long transmissable electric cable called spinal cord alng with nerves scattered all over the system sending and receiving messages During sexual activities, these centers become highly active. All emotions produce higher blood pressure. They increase the secretion of the ductless glands, poison the system and produce various diseases ultimately causing arteriosclerosis and shortening of life. Under the influence of strong emotions, women have suddenly menstruated, men have been turned gray and lost their ballance and poise. Those who remain celebate, require much more mental activity and should be busy all the time to fire off the surplus energy. The philosophers of India divided life into four divisions and they prohibited the use of sexual life after the middle age and taught that all the energy should thus be devoted to the development of the mental and spiritual faculties. All brain power like the muscular one developes with exercise. High resolutions lead to the unfoldment of mental powers but they only germinate in fertile soil impregnated with vitality. Feeding the mind with negative forces such as hatred jealousy, evil plans, crimes, poison the faculties, distort and upset their growth while positive forces such as kindness, charity, friendship, magnanimity, hope, generosity and high ideals lead to the healthy growth of the functions and prolong the span of life. The teachings of the Vedas and the Upanishads are calculated on this ground to promote the interest of life. They teach the idea of duty without reward, good for its own sake and lead to the study of the laws of nature. They teach us how to build our own monument.

Wonderful forces display themselves during the long procession of nature. Birth, development, reproduction, decay and disintegration, bring powers and capacities transforming and revolutionizing the system. This great scheme of life is based on definite laws. We can stay off old age and preserve perenial youth if we duly recognize and persistently observe the underlying fundamentals of our life. The human body consists of two kinds of cells, the organic or vital cells and inorganic or non-vital ones. All those measures that lead to the lessening of the vital compounds and a relative increase in the non-vital or mineral ones, hamper the activity of cell life. Its activity is reduced and exhausted, its electricity is affected and decreased, and a diminution in its bulk takes place. The bones become

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brittle and smaller, the cushions of the cartilages shrink, the arteries thicken, the lungs, heart and liver diminish in size and shortening in general stature takes place. We designate these symptoms old age. We know that the cells of the body are constantly changing from the birth of a child. As long as the cells are functioning on the plane of health, they are replaced by the healthy cells; but the moment their health is impaired, they are replaced by defective cells shorn of inherent vitality.

As long as we preserve this vital force and the internal secretions are normally active, we retain the ability to walk and run. On an average a strong person of forty to fifty years of age can walk six miles a day. If he reduces after fifty 10 per cent. of his activity every decade he can retain vigour, youthfulness and brilliancy of complexion. With the decrease in physical activity will come the decrease in intellectual powers. According to the law, if vital forces are thoroughly conserved and their channel directed at this stage of life to brain cells, he will retain his powers much longer. Precocious children always suffer in the long run. Nature demands that the fruit ripens in its proper course. Overworking of some organs at the sacrifice of others is an infringement which nature can never excuse. The majority of people are frittering away their priceless vitality by forcing the brain to outstrip the body. They ignore the forces of their system, neglect the needs of their organs and thwart the harmonious working of their body.

The wise men says the Upanishads, have conquered death by the sheer force of continence and perseverance—conservation of vitality alone leads to perennial youth. Those who have fortunately inherited good vitality from their parents have had a good start. Children of persons of long age have lived long lives. They received the accumulated energy of their parents through their inheritance. Similarly first-born children inherit more vitality than the late ones. The ratio diminishes rapidly after the third issue. Women as a whole get more vitality on the principle of sex-limited inheritance than men. Statistics prove that more males are born than females but at the age of 75 their number becomes equal, at 90, there are two women to one man and after hundred the number of women predominates. The United States census gives 3981 persons who have reached 100 years or upward and of these 2583 are women. Daughters receive more vitality of their fathers than the sons in general. Even those who have been deprived of this precious vitality of their parents, can aspire to long life provided they follow the laws. As explained above, longevity depends upon the health of the vital cells. Nothing improves the cell life as the vital substances preserved during the period of sexual activity. The turbulent passions of youth ought to be trained and well-directed. Like the deep river of the valley, let youngmen and young-women with calmness and consciousness of strength fertilize with mighty volume. It is mightier in results than the turbulent torrent of the hill that leaps down with a foam and dash and is impetuous in character. It is not the question of source and channels but what flows is of greater importance. A life of self-knowledge, tranquility and close introspection leads to the conquest of death.

It is a common observation that men at sixty begin to show a hypertrophy of prostate glands and women at that age suffer from tumours and cysts. They have generally stricture and taints of infections and have been guilty of excesses in sexual life. With the impairment of these organs comes the subsidence of the internal secretions. During their activities, their hormones were assimilating nutrition, destroying poison and checking diseases but their absence or comparative absence brings a train of symptoms and old age follows rapidly. Build up the cells by proper nutrition and you will preserve your health and longevity.

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EDUCATIONAL RECONSTRUCTION.

(By Mr. Mohan Singh, B. A.)

Messrs Ganesh & Co., have done a distinct service to the country by such a timely publication of "Essays on Educational reconstruction in India" by Mr. Panikkar of M. A. O. College Alligrah. All the our essays, the Problem of National Education, Vernaculars as Media of Instruction in Secondary Schools, University Reformand. The Training of Children, are very suggestive and thought-provoking and it is mere deserving praise of the book, to say, that our so-called educational experts are sure to rise wiser, more liberal and more idealistic, from a careful study of it.

The present system of Education is, as the author so aptly styles it, characteristically the Anglo-Indian system, a suitable instrument for the perpetuation of the Anglo-Indian or Bureaucratic system of Government. This system is wrong and ineffective for purposes of National Regeneration and Emencipation because "it is dogmatic in its character, restrictive in its operation, meaninglessly elaborate in its method and wasteful in its results." Having arisen out of the interested efforts of missionaries and the imperialistic and imperious schemes and machinations of Macaulay & Co., it has absolutely no relation with the glorious past and the future aspirations of awakened India. Our peculiar social, moral and political ideals find no application in the present. Machinery the intellectual and moral life of which is too rigid and "soulless to be a living, energising method of building up Nation."

A radical change must be brought about in the present method, if the nation has ever to reach its full stature. "The progressive systematisation of distrust of freedom, of the progressive adoption of the principle of status education, of the progressive elaboration of the methodology to realise that principle," which have held sway all these hundred and fifty years of British rule, should now go and *efficiency and uniformity* should give place to variety and freedom of development. And India itself—its hoary ideals and traditions and its consistent-with the-past aims and aspirations should be the *inspiration* of the change, and not the captivating superfluities and materialistic complexities of the West. Further, this change is being, and ought to be heralded not by fatuous and futile organizations or Anglicised and "progressive" imitators of the West and the "crowning products of the British rule," but by individual, truly Indian enthusiasts, like Tagore and Dayanand and Tilak.

The problem of National educational reconstruction is the problem of so effecting the change talked of as to unite in its results the harmonious application of both the *Gurukua* and the *Shantiniketan* Ideals. The Benares Hindu University is a partial solution of this problem in as much as it is trying to bring Indian education into conformity with Indian culture and is creating a new and more congenial atmosphere in which the Indian mind will be able to grow unrestrictedly. But the mere fact that the solution is partial while the problem itself is indeed bewildering in its variety, is growing in extent and importance more and more, makes us attack it more diligently and in a variety of ways. We are now fully aware of the glaring defects of the present system. Let us try to remove them.

And in any serious and organised attempt at the removal of the chief weakness of the existing system, three questions will demand our most prominent attention, first, the adoption of Hindustani as the

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lingua franca; second, freedom from the irrational and distrustful control of the Executive; third, education of women with due deference to the three-fold demand of Past, Present, and Future life of the United Indian Nation. After a consideration of these three questions, the author proceeds to discuss the choice of a suitable media of instruction in secondary schools and comes to the natural conclusion that the great and fundamental mistake, committed in accordance with the dictates of Macaulean policy, has been more or less recognized by eminent authorities as H. H. Wilson, Sir Charles Wood, and Lord Curzon. The Indian mind is now fully awakened to the disastrous results of this mistake and will not tolerate the wastage of time, money, and energies it brings about, a moment longer, only if it can help it. The rectification of the "mistake" has been achieved by H. E. H. the Nizam in the Osmania University and we of the British territories await the inauguration of Reforms, for a final removal of the grievous wrong.

The author next takes up the question of University Reform in India and is enabled to make very pertinent suggestions regarding the reforms that we need most in that direction. He considers the main results of the "orthodox" Indian Universities, discusses the Oxford and Cambridge systems and lays down the lines along which our Universities should develop. The chapter on the training of children, with which the brochure ends, is an admirable study of the present home and school atmosphere in which our children are brought up. There is no denying the fact that child education has been till now grossly neglected in India, its conditions being very peculiar. Equal attention has not been paid to the physical, intellectual and aesthetic sides of the child's development, nor has the child's education been duly graduated, progressive and suited to his intellectual capabilities. India's proverbial poverty and her rigid and age-worn social system provide for the children very peculiar surroundings. "The great reform that is required in the training of Indian children is," according to our author, "a de-intellectualisation of the present system. Education should be integral. The training of all human faculties should be attended to. No mistake is greater in education than the one which considers the mind of the child as a *tabula rasa*, for the teacher to draw what he pleases. Each child should be *studied* and taught as a separate unit. We should recognise and utilise diversity and our educational ideal ought never to be uniformity of method or standardisation of intelligence." We have no doubt such sane reflections will find large sections of suitable readers and the cause which the book advocates, will be successfully served and furthered.

KABIR.

(By Pandit Chand Narayan Zutshi, M.R.A.S., (London.)

I

There can be no doubt that there have been in all ages and climes Great Rishis and Munis, Sages and Saints, Hermits and Pilgrims, brave warriors and benevolent Kings and founders of religions whom humanity has looked upon with esteem and

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veneration and regarded as the incarnations of God. The venerable soil of mother India is no exception to this general proposition and has given birth to an unparalleled number of such great men among whom Kabir is one. He was born at Benares in the year 1398 and lived for 120 years.

DIFFERENT VERSIONS OF HIS BIRTH.

There are many different versions regarding the birth of Kabir, but I would give here for the sake of brevity only the two most widely accepted and credited noes, *viz.*, (1) The Brahman-Widow Version and (2) The Lakshmi Version, the details of which are as follow:—

The Brahman-Widow Version. It is said that once upon a time a high class Brahman-Widow went with her father to a temple for worship where Sadhu Ramanand, becoming pleased with her Bhakti, blessed her to be a mother of a son. The blessing, being a curse in her case, surprised her father very much who at once asked the Sadhu. "How can she give birth to a son? she is a widow!" The question upset the Sadhu who expressed great regret for his ignorance and replied in these words, "Since the utterances of a Sadhu—God's true devotee—are infallible and will always turn out to be true, she would bear the son not in any illicit way nor in a usual course of nature as always happens in the universe, but that the son will be born out of her hand" Thus Kabir was born and that was why he was called Kabir which is, formed from "Kar" *i. e.* hand and "Vir" *i. e.* son. The Brahman-Widow out of shame took the child to a solitary place and wrapping it up in a piece of cloth hid the child away under a lotus near a fountain where Nima and Nero found it as will be seen from the story of the weaver couple latter on.

2. The Laxmi Version—Once there was a talk going on between Bhagwan and Laxmi in the course of which Bhagwan was praising his devotees and worshippers saying, "They never forget me and my real worshippers who have always their thoughts centred in me are to be found in the world down below." You veinly express high opinions about your worshippers who remain engrossed in 'Maya' or the pleasures and comforts of the world. Not only I say this but, if you desire, I can produce before you many concrete examples which substantiate my remarks". Bhagwan paid no heed to this retort of Laxmi who obstinately clinged to her views and pursuaded Bhagwan to allow her to please her fancy by bringing forth such instances to his view. Bhagwan at last gave his consent and forthwith Laxmi came down into the world and got at Kashi, the place of the hermitage of Sadhu Ramanand, and within a night laid out a beautiful garden decked with springs and fountains round which were grown all sorts of beautiful trees studded with sweet-scented flowers and over-loaded with numerous fruits among which warbled and flittered about many a sweet singing bird which by its plaintive lays made the scene simply bewitching and charming. In the morning when Ramanand came out of his hut and saw a splendid garden laid out hard by, he felt inclined to take a stroll in the garden whose beautiful scenery and sweet melody of singing birds enchanted him very much. He decided to take a walk and on his return he picked up some flowers from the trees and taking them in the skirt of his garment was on the point of leaving for his hut when Laxmi appeared in the guise of a flower girl and addressed him thus "Maharaj, do the devotees of Hari ever steal the property of others? Is it worthy of them to commit such thefts? Give me back my flowers" Ramanand took it ill as his aim was not to commit any theft thereby, and gave back the flowers. Laxmi then putting the flowers in her Sari hastened off to Bhagwan in great joy and uncovering the flowers before him said. "Look, here is the proof of the theft of your devotees." To her great surprise Laxmi found a beautiful child in her arms instead of flowers, the very sight of which puzzled her and the sense of shame so much over-powered her that she became silent and dumb-founded. Seeing her in this plight Bhagwan asked, "What is the matter

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with you, Laxmi.? Why have you become silent? Go on speaking further." There upon Laxmi sought his pardon and said, "I am really mistaken my Lord, your devotees' hearts are always towards you and your mercy towards them Excuse me, my Lord." Bhagwan then asked Laxmi to place the child in the same garden which she did and this child was our Kabir.

HOW KABIR CAME TO WEAVERS.

It so happened that while Nima and Nero, the weaver spouses, were returning home after their second marriage ceremony, they came upon a tank named Lahar on the road where they found a beautiful child thrown carelessly away hard by. A great discussion arose between them as to the advisibility of taking up the child. At last Nero took the child up and bore it home. On reaching the house, a Qazi was sent for to determine what name should be given to the child According to the usual practice, the Qazi opened the Kuran and was struck to find therein the three names—Akbar, Kibra and Kabir—of God and wondered within himself as to how he can give so holy a name to such a low-born son of the weavers. The Qazi then referred the matter to a number of Qazis who arrived at the same conclusion and pronounced the child to be an evil spirit and said it should be killed at once. The weaver parents thereupon took the child to an inner apartment for the purpose and the moment they resolved to put a stop to his life the child said, "I come from an unknown mysterious place, The love of the world has thrown all into utter forgetful-ness : no one knows who I am I am not born of any woman's womb, but in a curiously mysterious way. My dwelling place was a lovely spot in Kashi where I came into the hands of you weavers. There is nothing like animal passions or temptations in me. I am born to worship God and my mission is to preach to the world. My name is Kabir which heralds the life of one full of the knowledge of God." This wonderful incident defeated the Qazis in their evil designs, his life was spared and the child named Kabir.

These are the details of the versions, from which it is clear that Kabir was the son of a Brahman widow and not of Nero, but was only bred and brought up by him. What ever may be the sectarian significance of the versions one thing is certain that, apart from such petty considerations, the details unmistakably point to the fact that the birth of Kabir came to be regarded a miracle, a divine mystery and that they are sufficient to impart a supernatural character to his origin.

FROM KRISHNA'S FLUTE.

(By Principal Champati, M.A.)

1. Self-discipline

To the earthly motives of man, self interest is the highest appeal. It is for self—preservation that most of the time and energy of man are expended. The improvement of self is the next higher object to which a part of humanity devote themselves. The larger section are content with their lot, and their great care, in as much as they understand in what lies their good, is to keep that good intact.

The Gita makes an addition to these truisms The secret of self—improvement as also of self—preservation is, says Gita, the exertion of self. Never was man benefited by the efforts of others. Even where interdependent, in-

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dlividuals have to exert their personal influence and attraction on the sympathies of tlheir brethren. Where help comes of itself, itt has no beneficial influence on the character oof its recepient. Personal magnetism is the ceentripetal force in the revolution of society rround selves.

By moralists self has been recognised to be tlhe greatest friend as well as the greatest enemy of individuals The Gita goes a step ffurther It declaries it as the sole enemy and tlhe sole friend. Where other enmity or ffriendship exists the stamp of self is, of mecessity, on it. The character of such enmity aas also of such friendship is a reflection of cone's own character.

Disciplined self is the sole support and ssolace that stands. In misery so well as in ffortune, mastery over self to which constant ppractice, constant exertion, is the golden key, iis a very precious treasure.

Sandhya of a morning and of an evening is aan exercise to this end. Removed from the ttturmoil of the world, the mind of man turns upon itself, and has an occasion to form an iidea of its inner stores. The more he thinks oof self, the more are his powers rivetted on sself, so that when he returns to the bustle of worldly life, he forgets not the interests of this spirituality. Over an office desk or a market ledger, in field or in a stall, his pprimary, concern is the elevation of his spirittuality. His physical engagements, instead oof being a check, are a help to this end. For cone who is striving for equanimity, eequanimity becomes the means for the pperformance of honest labour.

Self-denial does not consist in the renunciation of food and raiment. Nor are long and ccontinued wakes a preparation in self-realisation. Regularity of sleep and board is a necessity in Yoga. The whole life is to be so rregulated, as to form a harmonious song of activity and comfort, so that rest may not jar against action, and action may not fall foul oof happiness. Austerities, as a practice, iin the endurance of hardships, may be undergone in the earlier stages to armour the soul against unforeseens, yet moderation, a propriety of manner and mode, should always form the keynote of the ascetic song.

Even if this practice should lapse, the practiser that has gone a little way on, has lost nothing. In as much as he has striven and achieved, he has been a gainer. The imprint of his efforts is on his inner consciousness, and if in this life, he should have no opportunity of fulfilling what he has begun, he has, by his unsuccessful endeavour, given the trend to the life that is to come. Time must be when the hushed voice of the soul, will with the removal of obstructive associations, gain a free utterance. It will make itself heard distinctly and to effect. The impressions, once gained, shall help the vehicle of that voice. They will make its progress easy towards translation into practice.

II. The Altruistic Ego.

Man does not live alone. It is not in the matter of economic necessities only that co-operation and sociality form the main factors of human existence. Men think by division. They conceive and perceive conventionally. They form ideas in groups. Even in the seclusion of recluses there is a concourse among spirits For ascetics that shun society the discipline is uniform. With men in the past and men in the present, the most solitary Yogi holds a solitary communion. He adopts what his predecessors have adopted before him and his peers are adopting in his lifetime. Human unsociality is social.

It is in expounding this secret tha Krishna reveals his identity with unmistakt able clearness. We are exhorted to see Krishna in all and all in Krishna. The 'I' of Krishana applies equally to every one of his readers.

The recognition of self in all beings is the highest point in Yogic vision The self that breathes in all is that which Krishna identifies with himself. Some interpret this as implying Krishna's identification of God and soul. To us poetic exaggeration—a common turn of expression which characterises the talk of man in the street—appears to have been twisted into a logical dogma. In the couplet that follows Krishna explains himself beyond the least shade of doubt. The phrase आत्मौ पम्पेन

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like one's self, makes literal identification out of question. Similarity has, for the sake of force, been emphasised into sameness.

Individual happiness is not simply a part but a counterpart of universal happiness. They are not simply interdependent, but in a way coincide. An Indian can not escape birth, unless whole India escapes it. Intellect advances in the midst of advanced intellects. The progress of morality is a social progress For practice in Yoga, a Yogic atmosphere is a necessity.

It is here that the intrinsic force of spirits acts centrifrugally. Different in themselves they become one in society. Isolated in identity, they have a community of interests. They stand alone and act alone and yet are members of an organism. This is what philosophers call one in many and many in one.

The subject of the Gita is the individual soul. The identity of God has somewhere been touched simply by passing. What is true of one is true of all, and among individuals there is much in common. The universal aspect of individual egoes has found abundant emphasis in the sermons of a *Yogi*, where Yoga, instead of dissociation from the busy centres of the world, was one longbugle-note of concerted activity, who instead of a cave chose the field of batlle as a fit resort for meditation, whose realisations of self was the realisation of the social and political possibilities of man.

"TRUTH MUST CONQUER."

(By Prof. T. D. Sully of St. John's College Agra).

In a period of intellectual and moral ferment and change such as India is passing through, there is always a danger among educated men of the spread of a general scepticism. Men grow suspicious both of the old learning and of the new thought; the old ideas are thrown aside because men cannot remain unaffected by the new spirit of the time, yet the new ideas are not acceptable for they seem strange and foreign. The need of the time is for a leader who can reinterpret the old and introduce the new as complementary to what has gone before, and so lay a sure basis both for practical life and for further intellectual and spiritual advance.

It is this task especially that Swami Dayanand Saraswati set himself, and which by his example he has called others to carry on. The Arya Samaj which he founded has, taken a prominent part in social and educational advance but it is of this intellectual and spiritual side of its work that I would speak briefly, for I am convinced that it is upon the basis of intellectual ideals that permanent work must be based.

Looking back to the Vedic origins of Indian thought and religion, Swami Dayanand found there as the centre and core of all spiritual aspiration, the belief in one God, perfectly Wise, perfectly Moral, the origin and perfection of all Being, Consciousness, and Bliss. (Satchitanand). In the light of this principle he critically examined the later historic development and present condition of Hinduism, and the other religions of India, freely accepting the true and freely exposing what he thought to be false and degraded.

But he did not only look back, but forward. He saw in the advancement of truth and righteousness a universal movement, and so he recognised and welcomed

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the modern spirit of scientific achievement as a spirit not hostile to but essentially one with the true "Veda." It is perhaps this intense faith in the one all-victorious truth, expressed in his words which I have taken as the title of this article, which is the greatest treasure that the Swami has bequeathed to this generation. "Finding solace in the belief that ultimately truth must conquer and not error and that it is the path of rectitude alone that men of learning and piety have always trodden, true teachers never become indifferent to the promotion of public good and never give up the promulgation of truth." (Satyartha Prakash, Introd. p. 3). It is in virtue of his clear vision of this ideal that he may be rightly called Rishi or seer.

It is our task, surely, to face the intellectual and spiritual needs and problems of the day in that same fearless and faithful spirit, being ready to accept truth from whatever source it may come believing that ultimately the Source of all truth is One and Divine, and being ready to base our daily life consistently upon it. The question must be raised by each one, how far am I sifting out critically the truth handed down to me from the past and welcoming without prejudice the truth that is being unfolded; how far in my thought life as well as in my work life am I governed by a true spiritual conviction of the reality of God?

Writing as a Christian Missionary I cannot but regret the strictures passed by Swami Dayanand upon my own faith, and the misunderstanding upon which, I am sure, they were based; and I recognise that on many points, and those not unimportant, I should find myself bound to differ from my friends in the Arya Samaj. But in that fundamental conviction of the one Reality of God and of His Truth, of which I have tried to speak, I am convinced that the true Arya and the true Christian should be at one, and that they should be able to co-operate in the pursuit of truth and spirituality and in the practical work of securing a society based upon true principles of justice and righteousness.

WHAT MESSAGE DOES HE BRING US?

(By Prof. Vaswani M.A)

It is kind of the editor, to ask me, a heretic, to write on the Rishi And the heart of my heresy is—reverence for the World's Great Ones. One of them was the man, Dayanand Saraswati.

The Divali day is the union-day; on this day, brothers and sisters come from different places and meet, one the other, again as members of a common family; there is re-union of the parted ones, this day; and Rishi Dayanand returns to the Family of the Nation every year this day; what message does he bring us at this hour? In Swami Dayanand's life I see the play of

GOD'S SHAKTI-LEELA.

What a Power in this one man: He travels far and wide; he comes in contact with the revered Teacher of the Brahmo Samaj, Sir Keshub Chandra Sen; he preaches his faith from Bombay to Poona, from Calcutta to Lahore, and thousands come to listen to him. And he is not a

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man of *likas*; he speaks *unpleasant* truths; he *denounces caste and image-worship and several things* of popular Hinduism; why do they throng in thousands to this Preacher? There is in him a Power of the Spirit; *that* compels attention; he speaks with authority, and they listen to him while he stands up, denouncing their customs and creeds and conduct. He is bold, fearless in rebuking princes and the people. Dayanand was a man among men. He has been compared to Luther.

It is customary with English writers to pay him the compliment, of calling him the "Luther of Modern India." Luther was great, but Dayanand was greater. I look in vain to Luther for that example in *tapasya* and single-hearted devotion to the National Good which enriched the life of this *bramhacharin* of modern India; Luther married a nun; Dayanand dedicated his life entirely to the service of Aryavarta; Luther had his counsels of compromise with princes; Dayanand was too unworldly to think of Princes and men in power; Luther's pride would suit a man of affairs, not a saint of God; Dayanand was a *rishi*, Luther was a *reformer*. Both were scholars; but the scholarship of Swami Dayanand was, it seems to me of a higher order. He was in truth, a Vidyasagar,

A MOVING CYCLOPAEDIA,

of Sanskrit lore; I know of none in modern India who had such a profound knowledge of Aryan literature and was so great a dialectician as the Swami.

I regard him as an *Acharya*; Sankara Ramanuja, Madhava were *acharyas*. They belonged to medieval India. Dayanand was an *acharya* of modern India. Who is an *acharya*? The man who is great at once in *vichar* and *achar*. *Vichar* is the power of *thought*; *achar* is the power of *character*. There have been thinkers in the West who had the power of *thought*; but how many of them could compare with Swami Dayanand in *character*? Schopenhauer was, a powerful thinker; he was an admirer of the Upanishads; but those who have read his life, read of his anger and pride and bitter quarrels with his servants, know that he did not *live* his life according to the wisdom of the Upanishads; his *achar* was not in harmony with his *vichar*; this German thinker can not, therefore be called an *acharya*. Swami Dayanand Saraswati was not simply a great thinker, an eminent Vedic scholar; he was a man of spiritual *sadhans*, of *insight*, of *interior illumination*.

The mandate came to him from his Guru, the blind monk of Mathura.—*I want thee to go forth into the world and spread enlightenment.* And he went forth, from place to place, to spread enlightenment. He, too, had a vision of India the Free; he, too, saw,

ACTUAL INDIA,

in bondage to ignorance, to superstition, to cruel customs; he wanted India to be freed from these fetters, His essantial message, to my mind, is two-fold—India must *know* herself, and India must put forth efforts to *be* herself. Youngmen to-day quote Bacon and Bunyan, Mill and Milton; how many of them know Sankara and Kapil, Vyas and Jaimini? They study the Rules of Aristotelian logic; how many are acquainted with the System of Logical-Doctrine evolved in Aryavarta by Hindu and Buddhist thinkers? How many know that Jaimini is an eminent name in Jurisprudence? How many who talk of Spencer and Hegel know Hindu metaphysics? How many who study Western text-books on the Psychology of the Unconscious' have cared to look into Patanjali's Yoga for a light on the subject? How many who discuss modern theories of Government care to know the types of political thought and constitution developed in Aryan India.

PROFESSER MACDONELL.

Boden Professor of Sanskrit at Oxford, said while receiving, some time ago, the Gold Medal of the Bombay Branch of the Royal Asiatic Society, that the time had *fully* come for translating the Rig-veda into English. What are *we* doing to study and vindicate Indian Culture, Indian civilization, Indian idealism, Indian literatures and art?

HAS INDIA KNOWN HERSELF IN OUR HEARTS?

If Swami Dayanand urged that Indians should study Sanskrit and Hindi, it was because he was anxious that India should know herself in the heart of every one of

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her sons and daughters He saw that India was under a tremendous impact of the West; he was anxious that India must not surrender her *dharma*, her soul, her profound synthesis of life. *India must be herself* to give her Message to the Nations. Such the vision which dawned upon the heart of this eloquent Swami. *India must be herself*—such the meaning and message of our National Movement.

If India is to be Herself, there is one way her children must tread to-day—the way of *tapasya*. I feel that, more than anything else, we need *tapasya* for building up our national life. When was a nation raised without self—control and sacrifice? The power of *achievement* is the power of *tapasya*.

IN JAPANESE BOOKS.

there is the story of a girl anxious to serve her nation when Japan was at war with Russia; she is poor, but has the longing to serve. What can I give? she asks herself; she prays to the gods; an answer springs within her. 'Give theyself'; she offers herself; she dies in the service of Japan, and her people believe that on her death a voice from the heaven-world spoke. "Blessed are thou': for thou has enabled us to feast with the gods!" Swami Dayanand practised *tapasya*; he and such as he—men and women of *tapasya* are, indeed, blessed; they enable India to feast with gods. Friends! We have clung to eease and comfort long; we have ignored the deeper values of life; we have trampled upon India in our quest of power and wealth. We must practice *tapasya*. Then may we be worthy to go forth to serve India and give India's Message to a waiting world.

"FROM MY DIARY."

TO LES AVANTES (SWITZERLAND.)

(By Ramchandra Shamrao Patil Esqr, B.A., L.L.B, F.R.S.S., Etc., London.)

We started at 2-40 P.M., from Lanssane for Montreux on our way to Les Avantes. Our train was running to the South by Lake Leman exqusitely beautiful, with its deep blue coloured waters, shimmering under the bright sun, the numerous steamers and boats with their picturesque triangular lateen sails enlivening the panorama, the pleasant shores studded with viillas in the midst of gardens and vine yeards, all inviting to form a picture of infinite charm. And the sea gulls spersely flew over the green expanse of the lake, while the shadows of the Alps skirted the Lake on its other side in bold outlines like innumerable descending clouds—a faint yet exceedingly perspective seen through the mist gathering in the distant far. At Vevey, the Lake was surrounded by a mountain panorama of unrivalled loveliness, while the hill slopes were adorned with the luxuriant glory of woods, meadows and gardens; and in front of us could be gained a beautiful view of the little promenade studded with few houses stretching narrow into as it looked, the lake itself. Vevey, famous for its artistic vintage festivals, is also noted for the excellence of its climate and the beauty of its site. The pure, clear mountain air revived my exhausted nerves and soothed and delighted the eyes with fresh wonders.

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In an hour we were at Montreux—"beautiful as a dream" in Lord Byron's words. The outlines of the mountains especially of the Dent du Midi, towering above the valley of the Rhone, the shores of the Lake with its bays and the exquisite "Gull's Isle," the luxuriant verdure of the hills and the blue tints of the waters produced a picture of perfect harmony. The name Montreux includes several places which merge into each other, and it is also the starting point of the electric line to the Bernese Oberland. Here we got into an electric train. As we began to ascend the mountain, the high mountain cliff on the right crowned with a beautiful cluster of trees with its thousand autumnal hues overlooking the placid waters of the lake on the left, the crescent banks of the lake studded with beautiful houses, small church spires, the beans creeping and entwining their innumerable tiny stick supports, all these with the exhilerating and cheerful atmosphere formed on enchanting panorama difficult to describe. I love Nature in her beauty. She touches me and makes me hilarous and I sing a hymn of praise in my mind to the wonderful and mighty creator of all these things that make Nature so enchanting. As we stopped at Cherneux the conductor at this stage of our travelling gave too big tickets—tickets so big I had never seen any where else in my life. One could have easily utilized the back of the ticket for making short notes of experiences on the journey. I wonder if paper is so cheap in Switzerland even at this critical time of high prices to allow this extravagance. Perhaps the considerate railways were always providing paper for absent-minded travellers to make their notes in case they had forgotten their note-books. Now came into sight the splendid view of the snow-capped Alpine peaks that appeared in bold outlines clearly distinct from the smoky whitish clouds that so long deceived us as to their identity as they seemed to form a continuous solid whole with the show of the glaciers. The cows with their coiled horns grazing confidently on the mountain green, our train going slowly its serpentine route skirting the mountain now to the right, now to the left, unfolding a wonderful panorama of colours at every step of its forward journey the silent waters of the Lake receding from view as we journeyed up higher and higher, the bright rays of the sun piercing through the mist that was slowly gathering strength and was jealous to hide the beautiful panorama from our view—these were some of the most striking features in the pictures that we had the fortune to behold. And the time honoured precipitous Alpine peaks looked grim with austerity on the smiling, and exhilarating landscape as they stood sentinelling beauteous Nature from times immemorial.

But here we are at Les Avantes (3230'. It is a well-known, charmingly situated health resort frequented by travellers both in summer and winter. We ascended the summit of Sonloup by the Zig-zag bridle road, crossing on our way small rivulets that hastened on their downward course, pervading the still air with sweet musical notes that caused little children romping about to be wiled with glee. They dansed and frolicked to the tune of music gladdening their parents' hearts with the innocense of these flowers of their Love. I shall never forget this happy picture of the children on the slopes of the silent green mountains and the joy of the happy couple at the vision of these little angels who formed the connecting links of their lives. Breathing, the pure mountain air and enjoying the profained silence that pervaded the atmosphere—silence, the element in which great things fashion themselves, in which thoughts work with ease, silence, the mother of all that is great and Sublime, the path towards the realization of the Supreme. One and hence resorted to by great sages and saints since the beginning of the world—we arrived at Sonloup where a rugged wooden bench accorded us a good resting place. The Snow clad Alpine peaks rose before us like a thousand spired Crystal Palace. And the vision of the Alpine peaks wooing the gold rimmed silvery clouds stirred chords of Love and Romance in my gladdened heart. The cowbells ringing as the cows grazed on the rich green fertile slopes filled the whole atmosphere with sweet soft melody

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that was sonorous beyond all description. But the mist that was gathering strength now enfolded the whole of the landscape lying below in its bosom and every thing became an empty blank, compelling our early return to the Station. Switzerland is considered the glory of Nature in Europe. Who can deny it with such visions of wonder before his very eyes?

DAMAYANTI: A DRAMA IN FIVE ACTS.

(By "Bishudhatma".)

Act IV.

Scene.—A jungle. Enter Nala and Damayanti, Kala closely following Nala.

Nala.

Ah dearest wife, I know thy faithfulness,
Thy golden heart is all so pure and true.
The jungle is the home of beasts and knaves,
That prowl through nights and make the day unsafe.
No pleasant woman, roughened by her toil,
Could stand the strain, far less a Princess, thou,

Damayanti.

Never, my husband, will I leave thy side.
Thy place is mine. I follow where thou go'st.

Nala.

Thy noble nature carries thee too far.
It is but a few miles to thy father's land.
This jungle path leads thither follow it.
Along the way live pious anchorites,
And berries of all kinds the season brings.
One day of travel will thy journey end.
The trees are shady; fear thee not to go.

Damayanti.

I go back to my father's house that day
When thou too goest there; no other means
Induces me. My joy to be with thee,
To share the food the jungle lowly yields,
To cool thy brow at midday and at eve.
To dust the sand from the hard pillow off
On which thy weary head shall rest at night

Nala.

Nay, thou art weary, try not to deceive
I see it in thy eye, thy soul is faint.
I could not go unto thy father's Court.
Where once I came a suitor rich and free
And bore thee to my palace as my Queen.
Mine is the sin and I must suffer it.
But thou, ah thou,—risk not thy young life thus.

Damayanti.

I never was so happy as this night,
The stars nor ever shone so bright for me.
The full moon has a lustre all un known.

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Something within my soul has risen up
That slumbered there—a force all new to me.
It makes me strong beyond all human strength,
It gives me happiness not of this world.
Ah, Nala, if I loved thee as thy Queen,
A thousand times now as thy exiled wife
Do I love and adore thee. Grant me this,
This boon, true woman prizes above all,
To share thy woe, thy suff'ring to the end.

(Nala sighs. He has turned his face from her in sadness while she has spoken.)

Nala.

Here is a mossy bank; come, lay thee down.
And I will sit and watch throughout the night.

Damayanti.

Nay, call me when the hours grow small, that then,
Thou mayst repose, while I watch till the dawn.

Nala.

Sleep, dearest sleep, and think no more of me.

(She falls asleep.)

Kala (nodding and grinning.)

That's right, sleep on, and happy dreams to thee.

(Nala walks restlessly up and down at times stopping and gazing at her.)

Nala.

So young, so fair, like to a dreaming rose.
Pure the frail virgin form that does enclose.
A heart thrice pure, thrice fair in holy love.
Fixed as the Polestar in the vault above,
Throughout the years keeps his unchanging place,
So shines her heart on mine O heav'nly face!
Here rests the bloom of faith and truth-but I?
Same, oh the shame. God save her, let me die.

Kala (going up closely to Nala.)

Hist,—there are fays who faithful vigile keep.
O'er dreaming ladies in the woods asleep.
Now be a man, for her sake—steal away.
She'll find her father's house at break of day.

Nala (as if listening in surprise.)

Ah were it not less cruel now to part.
Than drag thee further?—Heaven hear my groan.
Thus by his bleeding dam the mountain hart.
Lingers ere he finds strength to go alone.

(He kneels down beside her.)

Kala.

Why do you quiver?'t were far worse a fate
To drag her with thee; quick—the hour is late.

Nala (rising).

Farewell, farewell,—then be it for thy sake.
Nay, nay,—I cannot; ah my heart will break.

Kala draws him away with the movements of his hands.)

Kala.

Don't act the fool; the hours are dragging on.
Act like a man and let thy work be done.

(Nala shrinks, then starts to go, but turns back in desperate struggle.)

Nala.

Have mercy, God on High, my poor brain reels.

Kala.

Be off, be off, I say—take to thy heels.

Nala.

God see my agony, guide me aright.

(Kala steps in front of him dragging him forward with the movements of his hands.)

Kala.

Take care, she'll wake; quick, quick take thee to flight.

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Nala (in great agony)

Damayanti,—ye stars, witness my woe.
For thy own future, for thyself—I go.

(Kala has meanwhile stepped behind him. He raises his hand as if chasing him. Nala walks off quickly and in evident despair Kala laughs out fiendishly.)

Kala

See the fool run; how he does fume and fret.
Ho, Kala vowed that he would part them yet.
And as to thee, fair dame, don't wail and cry.
I'll mind thy faithful spouse, on that rely.

(He makes a mocking bow, then follows Nala Damayanti wakes up; she rises, goes about for a while as if bewildered.)

Damayanti.

Oh Nala, Nala—God! I am farsaken,
Alone, alone in all this wilderness!
What evil spirit, what black foe has taken.
My lord from me and left me in distress?
Oh agony, oh madness beyond words.
Was pain like mine in longuage ever told?
Ye trees, turn all your leaves to two-edged swords,
And tear my quiv'ring heart and leave me cold.

Nala, where art thou? hearst thou not my call?
Hearst not the voice of her who loves thee so?
Nala, Damayanti weeps; see, sunrays fall.

(Rays of light shine through the branches.)

On the forsaken one; they see her woe.
Nala, it's morning now, come we go home.
Unto my father's Court,—I promised thee.
Oh Nala, Nala, ever shall I roam
If thou, my husband, come not back to me.
List Nala, e'en the jungle beasts are mild,
They look in sadness, ah, they pity me.
Oh Nala, Nala, all the jungle wild
Will be a heaven, we shall be so free,
So bright, so happy neath the sylvan trees
And we will search the fruits the season yields.
Nala, I hear thy voice upon the breeze
Nala, return, the dawn is on the fields.

Hush, he is coming,—I hear footsteps near
Nala is coming, Nala has come back.

(There is rustling in the bushes).

Ah woe, ah tears—oh happy forest deer,
Behold his faithful dam upon his track.
Happy wild creatures,—but forsaken I.
Nala, my feet are faint, my pulses burn.
The sun is radiant in the vaulted sky,
The jungle shines in gold for thy return.

(While she speaks the last two lines the walls in back of the stage divide and display a cave in which hermits are sitting. A bright light shines forth from it.)

Aged Hermit.

Daughter, be calm, the gods have seen thy woe
And they will shield thee, be thou of good cheer.
In time thy husband will return to thee.
And realm and sceptre be returned to him.

(She turns and goes towards the cave with a joyful face, but the walls close against her.)

Damayanti.

Oh phantom play, would e'n the Forces mock,
A maddened woman in the wilderness?
Is not my heartblood chilled by this great shock?
And yet—it seems the sage's words do bless.

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Will he return? will he? oh thought divine.
My hoping heart now laughs through all its tears.
Nala, through all the ages I am thine,
Nala, Damayanti waits thee through the years.

(Meanwhile her hair has fallen, her garments have become disarrayed, and she has the look of madness in her face. Enter a troop of boys, laughing and in wild play.)

A Boy.

Hey, who is that there? seems the wretch is mad.

Another Boy (mocking.)

Whoo, Nala, Nala, does he make thee sad?

(She runs and tries to hide behind a tree.)

Another Boy.

She wants to hide; come boys let's have some fun.
Take to thy heels, wretch, we would see thee run.

(Damayanti runs in one direction, the boys following, throwing stones etc, at her and laughing. Meanwhile the scenery forming the background of the stage has gradually changed and there is now a large mansion. The door is open and an elderly aristocratic lady steps out. The boys run off still loudly laughing. Damayanti is sobbing and bewildered.)

Lady (anxious and motherly.)

Who is this weeping child? How came thou here?
Methinks thou look like one of noble birth.
What has befallen thee, poor ill starved thing?
Come trust me child, how came thou to this state?

Damayanti (still looking bewildered.)

Ah woe, ah woe is me. I am forsaken.
My husband left me in the wilderness.

Lady.

A knave indeed; God's hand will be upon him.

Damayanti.

Nay, lady, nay, he was a noble Prince,
King of Nishada and himself exiled.

(Sunanda joins them, looking surprised and questioning.)

Lady.

King of Nishada? Art thou Damayanti?
Thou art my sister's child, if thou speak true.
But Damayanti had between her eyebrows
A wondrous birthmark of a lotus shape
Than which in subtle beauty nothing equalled.

(Sunanda tenderly wipes Damayanti's face with her handkerchief.)

Sunanda.

Yes, mother dear, here is the beauty mark,
Dust covered it, but lo the lotus now.
Sweet cousin mine, this was a happy chance.
That led thy falt'ring steps unto our home
My mother oft has of thy beauty told.
And of thy virtues, therefore long I wished
That some day my sweet cousin I might meet.

Lady.

Daughter, first let us comfort her: my child,
My home is thine, and thou shalt rest with us.
Now come within, and we will hear thy tale,
And do what in our power lies to help.
Come, weep no more, lean thy sad heart on me,
Have faith in God, and all will yet be well.
And in due time I'll send thee safely home
Unto thy father's land,—now rest in peace.

(Damayanti leans against her aunt exhausted and closing her eyes, her aunt supporting her. Sunanda holds Damayanti's hand and looks tenderly in her face as the curtain drops.)

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PLEASURE *VERSUS* PAIN.

(By Ch. Hari Shankara B.A., of Karnal)

No. 1.

Let us analyse a little deeply the ideas which these two words connote. True it is that in common parlance and household talk we use these words with so much ease and frequence as not to excite our slightest wonder as to their true import. But a little reflection will convince us that the familiar and homely dissyllable and monosyllable that we utter and exchange so indiscriminately cover beneath their simple garb a meaning or a significance which has puzzled and bewildered many a Kant or Bentham, Mill or Spencer.

Giant intellects, versatile geniuses and ethical luminaries have all tried to expound in their own way what pleasure and pain imply. Aristotle or Socrates, Plato or Demosthenes have laboured long to unravel this tangled thread. Saadi of Shiraz, Hafiz and Shamas i-Tabrez have invariably harped upon this favourite theme—And here in India there is not a single sage or seer who has not touched upon this all-absorbing subject. From the dawn of the vedic literature down to the coarsest Hindi composition the dogma of pleasure and pain is clearly discussed and lucidly amplified Kapil and Gautam, Shankara and Krishna, Vyas and Vasisht, Yajnavalkya and Janak all unite to explain the doctrine of Pleasure and Pain. Indeed the pith of the whole Hindu theology seems to centre and turn upon, these two words Says the author of the Nyaya Shastra "The main aim or object of a man's life is to remove the three sorts of pain and to obtain the supreme bliss by every exertion that lies in his power. Similarly the Yoga Shastra says that the control or subjugation of various desires aye—this is Yoga or ultimate happiness.

But was or is the subject so all important and all embracing as to deserve the attention of these master-minds and intellectual prodigies? Have they all shed the sweat of their brow in a vain pursuit? Discarding wealth or mundane enjoyments, disdaining material gains or earthly shows and disregarding homely comforts or personal felicities why have they wandered in a labyrinth of empty or utopian effort? Why have they sacrificed their precious lives at the altar of such a dry or inane chimera? Why have they breathlessly followed this mirage which could not quench their thirst? Like Addison or Stephenson they could amass immense fortunes and become millionares or trillionares if they could turn their attention to some science, invention or handicraft. Why then have they preferred to trace out this dull subject of pleasure and pain? The answer to all such querries is simple enough.

The whole world is running after pleasure. Every atom of it is imbued with a spirit of embracing pleasure and avoiding pain. The huge mountain precipice when hurled into the deep abyss by the violence of earthquake shrieks with thrilling reluctance when thus forcibly disturbed in its complacent quietitude or peacefulness. The flint prefers to retain its ugly appearance rather than be subjected to the harmonism of chisel of the sculptor. The piece of iron as Mr. J. C. Bose tells us shudders to clamour for mercy when ruthlessly hammered on the anvil of the smithy—Similarly every iota of gold or silver slice would offer resistance and refuse to change its shape unless indiscriminately beaten down into cobweb leaflets or wantonly drawn by pincers into spider threads.

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When such is the case with the so called minerel or inanimate world we can well imagine that the vegetable kingdom has a stronger case to make out. These trees display their sensitiveness to pleasure and aversion to pain in a more marked and well-defined degree. Botanists tell us that trees have been known to exist that sing melodious tones to greet the morning breeze. Trees have been discovered that laugh with the waft of wind, that live upon the flesh of birds or insects and are called the so called carnivorous or meat-eating trees. Trees have been found on our planet which shed a flood of phosphorescent light and which in a dozen other ways manifest their inward state of pleasure and pain. The huge *Peepal* and the mighty banyan discard their leaves and wear a dismal face under the scorching sun of summer solstice. But with the gentle rain from heaven they resume in spring their grey attire of rich foliage and seem to smile to maintain their great dignity of existence. Even the tiny blade of grass that we heartlessly trample upon with our boot significantly complains to us of maltreatment if we carefully attend to and listen to its grievance. Flowers or buds unblossomed when darted upon and plucked hap-hazardly fade away and decay too soon in grief of the outrageous attack that we had no right to make upon them. The daffodil or the jessamine shed tears in the shape of juicy drops when with pruning scissors we unwittingly cut down their bulky growths of delicate boughs. The pear or the apple, the carrot or the turnip perspire into death-like silence when butcher-like we thrust our knife into their bosom and cut them asunder. Needless to narrate if we strike our hatchet against an orange or a eucalyptus tree, or in fact against any member or varied variety of this vegetable world we will see that the blood or the so called juice will at once gush out from the wound inflicted. If there were any laboratory to photo or focus the inward state of the plant, then and then it will show, beyond any shadow of doubt, that the sensitiveness to pain was as clear and concise as anything. And it is for this reason that the scriptures condemn and declare it a sin to hew down green plants or trees.

Amongst the lower animals the freaks of pleasure and pain are clearly visible. The abominable tiny ant will invariably avoid a burning piece of charcoal that may be lying in its way to reach a lump of sugar because instinctively it knows that the smouldering cinder will give it pain while the piece of sugar will give it pleasure. The busy bee will only light upon the cup of sugar and will scornfully disdain the cup of quinine which both you place before it for the sake of ex periment. The honey-suckle will only visit melliflu-ous plants or flowers and will studiously avoid the bitter *neem* or cinchona. The fish will be irresistibly drawn towards the bait thinking it a great pleasure to devour it but little dreaming that there lies underneath the mortal angle which will cut its throat to death. Mosquitoes, fleas, bugs or wasps will ellude all your attempts to catch and ensnare them because nature has taught them that it is pleasure to be at large and pain in being caught.

On the contrary tamed parrot or the pegeon has what we call an *aninius rivertendi*, an inclination to return to the domestic cage even if by chance it escapes from bondage. The reason is that it finds pleasure in being securely kept, properly fed or cared for and pain in being set at large to face the perils of the atmosphere. The domestic dog if we give it a morsel of food will express its joy by its grateful looks, by wagging the tail or licking your hands and feet. But if we flog it with a cane it will scream or fly away and if ferocious may bark or perhaps may bite you. The mariner's spaniel will plunge into or buffet the high-rippled wave even at the risk of its life to bring back its drowning master alive to the shore. The huntsman's bully will lay its life at the beck or call of the owner to arouse from ambush the hungry tiger. Hazarding life or limb it does all these

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cduties because it finds pleasure in being ffaithful and pain in being ungrateful.

The horse in the same way has like man tthe sense of pleasure and pain in a very ddeveloped form. We have been familiar wwith the stories of the Arabian breed who hhas refused to take the fodder because tthe Turk his master was lying seriously iill. Strike the spur or and see hhow angrily the stallion chafes oor smarts under the stroke. But on rreaching destination when we say "Bravo" tto our steed and light down he will nod tthe head in pleasurable approbation. The elephant likewise has the sense of pleasure and pain in a very marked degree. We may quote here a familiar story in cconnection with this giant among quadrrupeds. A certain elephant used to pass hby the shop of a tailor when going to ttake his dip in the stream. Every time tthe tailor used to put a sweet-ball into hhis trunk which he held out before the sshop. One day by way of joke, the tailor ppircked his needle into the spread out ttrunk of the animal instead of putting the uusual Laddoo. The elephant wisely took tthe bitter jest and passed off quietly. RReaching the stream, he filled his trunk wwith the most dirty mud to its utmost ccapacity. On return he stopped before tthat milliner's shop and sprinkled the whole dirty water over all the newly pprepared suits and clothings.

It will be noticed that among men also pleasure and pain are the chief wire-pullers that from behind the scenes mmove and goad them into action like ppuppets. The menial or the Sudra class oof men from sunrise to sunset cook ffood, rinse utensils, cleanse boots, sweep the room and do a world of service to their masters in the hope or pleasure of getting a small pittance at tthe end of the month. If the lord is ssatisfied with their work they are joyful aand, if, God forbid, he is sour or angry ttheir grief or misery knows no bounds. The labourer of the west or the domestic attendant of the East is puffed up with jjoy and can hardly contain himself if a lliittle increment is proposed in his daily wages or monthly allowance. The chief mission of such men is the pleasure to serve faithfully and diligently. The Vaish or the tradesman hoards up wealth by means of commercial transactions, mercantile dealings, agricultural concerns or money-making business simply for the sake of obtaining pleasure. The ploughman of the east rears cattle and from dawn to dusk will break up indefatigably the clods of the field and then wait for the merciful rains simply for the pleasure of reaping a bumper harvest inorder to pay off the debts or advances of the money-lender or the Sahukar. The busy commission agent will hurry to travel from one end of the continent to the other in order to gain the pleasure of a lucrative market for his specimens. The Bania with a dirty Dhoti or the Jew with a stiched-up pant will count and recount a hundred times the million of coins that he has multiplied by four-fold interest simply for the reason that the sight of gold or silver gives him pleasure and makes his belly bulge out like a hillock. The pomp and splendour of a western merchant, with stately palaces to live in, with electric fans to breeze his brow or radium lights to guide his footsteps with trams and motors waiting for his movements, with a thousand attendants jostling each other to listen to his tinkling bell, in fact commanding perfect sway over every ease or comfort which art can produce or invention could devise and thus vieing even with the king himself in worldly enjoyments or earthly possessions of wealth or opulence aye—all these aim at gaining pleasure and pleasure alone.

The Kshatriya or the soldier wields the sword to defend his country against foreign aggression not for the love of lucre or the desire for conquest but for the pleasure of discharging duty right—man fully. The Spartans fought to a man and left their immortal name by means of an epitaph on which are inscribed the following words "Stranger ! go tell the Spartans that we lie here in

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obedience to the call of our duty." The sword cut that they welcomed, the volley of shafts that they embraced, the bullets that they harboured in their bosom and the spear or the arrow that bled or bruised their hearts to death—these mortal sufferings or agonising tortures they all endured for the one pleasure of winning their country's cause. England shed her bluest blood both Indian and European and sacrificed inexhaustible resources of gold and silver simply for the pleasurable duty of teaching a lesson to Germany for the atrocious or dishonorable inroads that it made upon Belgium's integrity or neutrality. Why were so many million men butchered and why were so many million pounds squandered all these four a five years? Because there is a pleasure in the duty of punishing the wicked and protecting the oppressed. For a like purpose, and with a similar aim the Pandvas headed by the righteous Yudhishtra, slaughtered their kith and kin the ignoble Kaurvas on the memorable battle-fi-ld of Kurukshetra. Shri Krishna's force of argument silenced Arjun's qualms of conscience and thus was fought for duty's pleasure, the great Mahabharat which gave the final death blow to the destiny of India.

CRITERIAN OF TRUTH.

(By Mr. Pritam Lal Gupta Msc., LL.B.).

If we consider the different religions of the world, we find that almost all the religions profess to base their claims on truth, and each of them declares the rest, except itself, full of dogmas and falsehood. Christianity preaches. "Only truth shall set thee free." The Jainism has for its principal principle, सत्यमेव जयते नानृतम्, *i.e*, Only truth prevails, not falsehood. Pauranic Hinduism upholds the same principle, whereas the Arya Samaj has laid down as one of its ten fundamental principles, the rule that "Every member must be prepared to accept truth and give up falsehood." When such is the state of things, the question naturally arises, 'how is it that the different religions, professing to depend on the same principle, differ from each other so widely, and are in some respects diametrically opposite'?

If we give the question our careful attention, the answer is not far to seek. Although the different religions are based on the same principle, they differ very much in the choice of the criterian of truth. Just as the same thing seems to be of different colours, if seen through differently coloured glasses, so the same doctrine seems to be true or otherwise according to the different criterians of truth.

Draper says in "History of the conflict between Religion and Science" that "For science, the criterian of truth is to be found in the revelations of Nature: for the Protestant, it is in the Scriptures; for the catholic in an infallible Pope."

Considering the religions of India, we find that for Mohammadans, the criterian of truth is the Holy Quran; and for Pauranic Hindus, the words of a Brahman. It will be remembered that a Brahman, in order to be recognised as such by a Hindu, should be born of the Brahman parents, education, character or knowledge of the Shastras being quite unnecessary

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for him. Dear reader! Let us pause and consider how imperfect and useless the criterian of truth for these religions is.

Such a criterian makes it not only difficult but impossible to distinguish truth from falsehood. Who can guarantee that always true inferences are deduced from the observations of the Natural phenomena. Scientific men are no doubt learned men, yet they are human beings, not all-wise and are liable to retain human weaknesses. Nor it is wise to believe in the words of Pope or a Brahman, because they are imperfect human beings whose words are liable to be and in many cases actually are against the laws of Nature and the common sense.

From what has been said above, it can easily be inferred that the criterian of truth must be such as may not pass falsehood for truth. The superiority of the Arya Vedic Religion lies in the fact that for it the criterian of truth is the best and such as can never pass falsehood for truth. This criterian consists of three essential parts which must *all* be satisfied before a subject becomes truth. These are (1) compatibility with Science, (2) reasonableness, and (3) compatibility with the Vedas. We shall consider each of these separately.

(1) Compatible with Science—Truth is always in accordance with the rules of science and natural phenomena. In other words religion ought to be a friend of science, and not its enemy as in the West. In this respect the criterian of truth for the scientific people forms only the one-third part of that for the Vedic Religion. It is owing to this, that the Vedic Religion is superior to Christianity, Islam, and Brahmanic Hinduism. It is owing to the conflict between science and Christianity that Galilio was "committed to prison, treated with remorseless severity during the remaining ten years of his life and was denied burial in consecrated ground," and Bruno, the discoveror of numerous astronomical facts, and the author of such important writings as 'Infinity of the Universe and of world,' 'Evening conversation on Ash-Wednesday,' 'The one sole Cause of Things,' 'The expulsion of the Triumphant Beast' etc, "was delivered over to the secular authorities to be punished 'as mercifully as possible and without the shedding of his blood,' the horrible formula for burning a prisoner at the stake." The Scientific persons do not believe in the scriptures, and Bruno was so convinced of his views that he said to his judges, "Perhaps it is with greater fear that you pass the sentence upon me than I receive it."

(2) *Reasonableness.*—Truth must withstand the tests of philosophy. The Vedic Religion preaches that every man should use his common sense and should not put a blind faith in the words of a particular human being, as Christianity and Islam do. Readers of history know that Justinian prohibited the teaching of philosophy and caused its schools to be closed. The Vedic Religion holds that तर्कानुमेयः धर्मः, We wish that the philosophers of the West should understand the superiority of the Vedic Religion, and become firm believers in God.

(3) Since man is imperfect, so it is probable that he might make mistakes in deducing inferences from natural phenomena, or from philosophical arguments, therefore the third essential part of the criterian of truth according to the Vedic Religion is that whatever is to be accepted as truth must be in accordance with the teachings of the Vedas, and in no way opposed to it. Since the Vedas are books of all true knowledge and contain the fundamental principles of every science, it becomes beyond doubt to say that the teachings of the Vedas are always in accordance with science and philosophy. It will not be out of place to point out here that although the Arya Samaj believes like Christians and Musalmans in Scriptures, yet its superiority lies in the fact that unlike Holy Bible or Holy Quran, the Vedas are in harmony with science and philosophy, or to put the things in the real order, science and philosophy are or

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at best ought to be in harmony with Vedic Teachings.

Dear Reader! You have now, I believe, got a fair idea of the real criterian of truth. It being the case, it becomes the pious duty of us all to weigh everything carefully and then to sift truth from falsehood and right from wrong. It becomes the imperative duty to do so for every educated Indian youth, for he has before him in this time of easy communication so many things relating to all the important subjects, sociology, religion, civilization, politics etc., that without some effective criterian of truth he is bewildered and finds himself in a desert without a guide. I, therefore, conclude with the request that in such a peaceful and progressive time as we have at present, we must not go on with the rotten formula of blindly following the old traditions whether right or wrong; but assert the liberty of our individual conscience and do in practical life what it dictates. If we do this, we shall not only get consolation and happiness to ourselves, but we shall be contributing something to create better times and greater happiness for the human race.

REVIEWS AND NOTICES.

(By Mr. Harishchandra M.A.)

English.

We have received the following from the Superintendent Government Printing, Punjab.

(1) *Report on the Progress of Education in the Punjab for the year 1919-20. Price Re. 1-2-0 or 1s and 9d.*

(2) *Report on the Working of District Boards in the Punjab during the year 1919-20. Price Re. 0-9 0 or 10d.*

(1) The introduction of the Honours Schools, and Matriculation and School-leaving Certificate Examinations are the two outstanding themes in the Report. The first is one of the chief recommendations of the Sadler Commission. The aim before the educationist is to impart better and an 'improved type of instruction,' with personal contact between teacher and pupil, and less recourse to set lectures and text-books.

There has been an increase of nearly 18 lacs in expenditure during the year under Report—the local expenditure reaching 1½ crores; of which about 22 per cent. has been met by fees. Provincial and Subordinates Educational Services have been revised, the revision of the first having been effected while that of the second is expected.

A Government Institute of Commerce has been opened to prepare students for the recently established diploma in Commerce of the University.

Female education has received good attention. Rai Bahadur L Ganga Ram of Lahore is to be congratulated on his generous gift for a Normal and Industrial School for Hindu Widows.

The Report in all respects reads like every other official report. On going through it one naturally feels inclined to inquire if there has been any effort to meet the popular demand for changing this existing system of education which is indubitably most harmful in more respects than one In this we can expect

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nothing but disappointment. May we request the Indian educationists to be fully alive to this demand and to suggest definite schemes at once which may prove to be more beneficial

(2) With the advent of the New Era there has been a re-constitution of all the District Boards and the institution of new electoral rules. But the Report says that the results of elections do not indicate any greatly-increased interest in local self-government or in the elective system. The Government may as well apply the same remarks to the newly constituted legislatures. We know full well by now whether there is any desire for local self-government or self-government in the country or not—and we as well know that the Government also realises what the wishes of the people are. And so if elections are not contested or this travesty of self-government is shunned by the people, the natural consequence may be quite the reverse of what is suggested.

The increase in the income during the year is 12¾ lakhs while the expenditure has increased by 17 lakhs

Consequent on the constitution of the new district of Sheikhupura a District Board was also created for it.

Some District Boards have done commendable work in stimulating female education and developing farming and agriculture.

We have received from the Superintendent, Government Central Press, Simla.

Report of the Stores Purchase Committee Vol. I. Price Re 1.

More than half of the stores required by the Government in this country were purchased in England though the Stores Department of the India office. Before this many attempts have been made to transfer this store purchase from England to India but with little success. This is another of such efforts. The Government while on one side seems to be anxious to give encouragement to Indian industries, on the other it is hoped that considerable economy and efficiency in obtaining these articles will be ensured. For this the Government intend to create a new department and the people may look with great suspicion on the expenses that will thereby be incurred.

Zoarastrian Ethics by M. A. Buch. Printed at the Mission Press, Surat by H. R. Scott and published by A. G. Widgery, the College, Baroda.

It forms No. IV of the *Gackwad Studies in Religion and Philosophy* and contains a philosophical introduction by the learned publisher. The author has given in a lucid style some ethical principles of the ancient religion of the Persians. The various quotations from their scriptures are noteworthy and a comparison and contrast of these principles with those of the other great religions of the world is illuminating. In short the book is interestingly illustrative of the tenets of the Zoarastrian religion.

Immortality and other Essays by Alban G. Widgery Printed by C. L. Patel at the Lakshmi Vilas Press, Co, Ltd., Bhan Kale's Lane, Baroda and published by A. G. Widgery, the College, Baroda.

This forms the XV *of the Gaekwad Studies in Religion and Philosophy* and is a collection of essays by the learned publisher of the series. The essays deal mainly with philosophy of religion and how science, morality and history are connected with it. Some essays treat of the various phases of Christianity; one deals with "Nietzsche and Tolstoi on Morality and Religion" and another with "Sir Oliver Lodge on Science and Religion." In them the author has tried to discuss the philosophy of the three great European thinkers. The essay on "Beauty in Religion" forms a valuable piece of literature. Again the essay on 'Immortality' is noteworthy. In it the author has tried to show how the idea of an immortal existence is prevailing in all religions and in the minds of great men, and how everything noble in this world is based on this idea His quotations from familiar English poets make the essay very readable.

The Nighntu and the Nirukta, the oldest Indian Treatise on Etymology, Philology, and Semantics (critically edited from original

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manuscripts and translated for the first time into English, with Introduction, Exegetical and Critical Notes, three Indexes and eight appendices by Dr. Lakshman Sarup M.A., (Panj.), D. Phil (Oxon). Professor of Sanskrit at the University of the Punjab Lahore. Printed at the Oxford University Press.

The present is only the Introduction of the very learned thesis that our illustrious and distinguished Punjabi scholar produced at Oxford for the much coveted degree of the D. Phil of that University.

As regards Nirukta the author says in his Preface that he as far as "Etymology and Semantics are concerned, is far in advance of the greatest of ancient Greek writers like Plato and Aristotle." The manuscripts that are available show many interpolations; and the author has now pointed out most of them and has produced an English translation for the first time of the work.

Knowing how a study of the *Nirukta* and *Nighantu* helps in understanding the Vedas and how difficult is the task to do such an original work in Sanskrit we feel proud of the author and most heartily congratulate him on his success. For ourselves we do not feel ashamed in acknowledging our own inability to criticise such a scholarly work.

The Renaissance in India by Sri Aurabindo Ghose, Published by Rameshwar De from the Prabartak Publishing House, Chandernagore. Printed by A. C. Sankar at Brahmo Mission Press, 211, Cornwallis St., Calcutta.

The subject matter of the book was written in a way of appreciation of Mr. James H. Cousin's book of the same name, but the book as it is before us is nevertheless a quite original work of literature. Dealing with the present awakening the great thinker takes us back to the glorious past of the Motherland when "She creates and creates and is not satisfied and is not tired; she will not have an end of it, seems hardly to need a space for rest, a time for inertia and laying fallow. She expands too outside her borders; her ships cross the ocean and the fine superfluity of her wealth brims over to Judaea and Egypt and Rome; her colonies spread her arts and epics and creeds in the Archipelago; her traces are found in the sands of Mesopotamia; her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and the sayings of the Budhists are re-echoed on the lips of Christ." From there he traces the downward path of this civilization till it seemed to be dead for a time and then again recently we see "a giant Shakti who awakening into a new world, a new and alien environment, finds herself shackled in all her limbs by a multitude of gross or minute bonds, bonds self-woven by her past, bonds recently imposed from outside, and is struggling to be free from them, to arise and proclaim herself, to cast abroad her spirit and set her seal on the world."

There have been definite beginnings in poetry, art, science and literature. The work that has been done has shown to the world what India is capable of. But the author says that we must go back to our old traditions and that spiritualism should be made everything. By saying this he does not mean that new materials should be discarded; he says "True spirituality rejects no new light, no added means or materials of our human self-development. It means simply to keep our centre, our essential ways of being, our inborn nature and assimilate to it all we receive, and evolve out of it all we do not create."

Uttarpara speech of Sri Aurabindo Ghose. Published and Printed by the same as above. Price 0-4-0.

This is a speech both inspired and inspiring. The speaker tells us how through *Gita* he received the lord's message to him when he was arrested and sent to jail. He says "Nationalism is not politics but a religion, a creed, a faith." He himself went on realising the message, is now engaged in *Yoga* and the country is expectantly waiting to know more of his experiences.

Education in the United States of America (For the Guidance of the Prospective Students from India to the United States). Bulletin No I. By the Hindusthan Association of America New York city U. S. A. Price 10c or 5 As. in International Postal Coupons.

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It gives detailed and minute information about the various American Universities, different subjects that can be studied and an idea of the life that an Indian Student may lead. To students who intend to proceed to America this pamphlet may prove to be very helpful.

ARYA BHASHA (HINDI).

We have received from Pt. Shripad Damodar Satvalekar, Swadhyaya Mandal, Aundh Satara District the following:—

(1) **वेद का स्वबोधिनक** Price Re. 1-8-0.

(2) **वैदिक सभ्यता** Price 0-3-0.

(1) It is a small book meant to help those who are anxious to study the Vedas and have not the time to read Sanskrit systematically. It is a book of a new and original type, a treatise of grammar without its technique and may prove to be very useful to those for whom it is meant. The author must have taken endless pains and done very hard work to prepare such a book.

(2) While the above is meant for the really studious, this small pamphlet is of general interest. From a study of the words in the Vedas the author tries to give us an idea of the civilisation of the society of that period. It is not only interesting reading but when the history of that period is still quite obscurve and wrong interpretations are being put on the meaning of words, this work has a great historical value.

जातीय-कविता *Published by Narain Dutt Sahgal & Sone, Proprietors, Arya Book Depot, Lohari Gate, Lahore. Printed by Harbhagwan Sharma at the Bombay Prees Lahore. Price Re. 1-8-0.*

It is the first number of the series **जातीय पुस्तकमाला** and is a collection of national songs in Hindi by various poets. The book is sure to be popular at the present time. Some of the songs about our social conditions are simple and touching.

Rigved par Vyakhyan.—(By Pandit Bhagvaddatta B.A.).

In the Caranavyuha of Saunaka, five Sakhas of the Rigveda are enumerated. The only one extant is the Sakala—Sakha. Pt Bhagvaddatta means to assert that "Sakala—Sakha" is a late expression and that "Sakala—Samhita" refers to the Padapatha of Sakalya, not to the teaching of a Sakala. This is against the unanimous opinion—rather belief—of Vedic scholars. We do not know what Panditji would think of the numerous Sakhas of the other Vedas, also enumerated in the Caranavyuha, or of the remaining four Sakhas of the Rigveda itself if they be found out. He tries to prove that in *Sakaladva* of the *Astadhyayi* the word does not refer to a certain recension that in *Ahcriva Sarpanain Sakalasya* of the Aitriya Brahmana it does not refer to a certain rishi, that *Sakalasya sainhitaika vaskalasya tathapara* is not old, that *Sakalasya Salain Sisyah*, of the commentary of the Vikrtivalli is a doubtful reading, that expressions like *namami sakalacaryam* and *Sakalasya vaskalasya camnayadvyasya* are not authority and, finally, that the Sakala-Samhita derives its name from the Pada-patha of Sakalya, not from the *Pravacana* of Sakala. The bold step of the scholar is admirable though it may take us long to hold the same view with him.

2. The second question dealt with in the book is the authorship of the Rigveda. Pandit Bhagvaddatta asserts that the Veda exists from all eternity and that it is the production of no human brain. He says that in "lohakara" or "Sutrakara" the affix "kara" refers merely to the new arrangement, that the equivalent affix in "Mantrakrit" refers similarly to teaching, employment, purpose or explanation, and that the word in the Rigveda or the Brahmanas does not therefore, denote a poet as a maker of Mantras.

Then he takes up "mantra-drasta." He proves that "seeing" here refers to meaning, feeling and explanation.

He points outa hymn with a hundred rishis and makes mention of verses each with more than one rishi. This, he says, poets to the fact that the reis were not the authors of the mantras but the "seers" of their meaning.

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He then shows a few wrong explanations of the mantras given by western scholars who, he says, approach the Veda with the pre-conception that the Veda is a collection of poems of various poets of different times and, therefore, do not approach the real meaning concealed therein.

URDU.

Narayin Ram Charitra by 'Narayan' and published by L. Narayan Dut Sahgal & Sons., Proprietors Arya Book Depot outside Lohari Gate, Lahore. Price Rs. 2-8-0.

The author has given us the text of the Ramayana in the form of a novel. The book is readable. But it is not for the first time that one of the two greatest epics of the world is being presented to us in the form of a novel. Before this Thakur Achhar Chand and Munshi Dwaka Das have also tried the same. What we object to is the way in which the high style and noble diction of an epic fall down to colloquialism in such works. While on one side such authors may be serving the country by telling the story in a familiar manner, on the other they may be doing harm to the epics as pieces of literature and art.

CONTEMPORARY THOUGHT REVIEWED.

ON THE DEFENSIVE.

Under the above heading Mr. John Haynes Holmes, the well-known American writer contributes an article to *The Unity* of Chicago U. S. A.

Plight of Christianity.

The following extract from the article shows to what plight the apologists of Christianity have been reduced in the West.

Unbelievers have aways been numerous and usually aggressive. But there was a time when these unbelievers had to justify themselves, prove their case, even plead for a hearing. They were outlaws of public opinion, and as such they had to demonstrate their right to exist. Now, however the situation is reversed. It is the church which has to beg to be heard, and its priests who have to apologize for living. To be "on the defensive" is nothing new, for truth must ever have its champions against error. But to be "on defensive" with something to defend, is one thing; and to be "on the defensive" with nothig to defend is an other quite different thing. This is the plight of the average Christian minister of our time. This is the reason why he is timid, embarrassed, apologetic. He is expected to stand up and deliver a message, and he discovers that the message committed to him by his office is one which the public recognises only to ridicule or denounce. He has credit to maintain—and he finds that the coin he he has to offer is so debased as no longer to be acceptable on the intellectual and spiritual exchanges of the world. His bulwarks are down—his garments stripped from his body. And he knows it—that is, if he be intelligent and honest! To the very extent, in other words, that a minister is a modern man, he is professionally out of touch with his age. Only as a beggar is he recognised at all—and then only in the spirit of pity, or of "auld lang syne."

The Assault is Terrific, but is not Directed against Religion.

The writer, further, shows that it is Christianity of the Churches that stands

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discredited, not the spirit and essence of religion. Says he:—

"But this is not the whole of the story! The assault of the modern age upon the church has been terrific and has been successful; but this does not necessarily mean that the churches and their ministers, unless they themselves would obstinately have it so, are defeated, or must even continue to stand "on the defensive." It is true that men will no longer accept the Bible as literally the inspired word of God, and therefore as the guide of thoght and conduct; that they will no longer receive the church as the sole repository or even medium of divine truth; that they will no longer regard Jesus as the Son of God, who died for the atonement of man's sin; that they will no longer believe in God as a transcendental personal deity, nor pray to him for compassion or favor; that they will no longer take seriously the creeds, the old modes of worship, or even the traditional standards of Christian conduct. But what do these refusals signify? A rejection of certain long accepted and deeply reverenced ideas of religion, because these have been discovered by candid minds to be no longer consistent with truth; but they do not touch in the remotest degree, much less destroy, the basic reality of religion itself. This fact of religion is as foundamental to-day as at any time in the past. Men are as eager to lay hold on vital religious thought, and to undergo genuine religious experience, as they have ever been. What they will not do is to accept, under the guise, and because of the need, of religion, a set of relgious ideas which they know to be false. On the contrary, it is the very necessity of religion, interpreted in its best idealistic sense, which compels men to reject these ideas, ann to seek new ideas which shall be as real an expression of the religious experience of the twentieth century man, as the Apostolic and the Nicene Creeds were of the religious experience of the fourth or fifth century man. And it is naturally enough to the churches that they look for the formulation and presentation of these new ideas. But these churches and their ministers, instead of welcoming this opportunity for change and advance, are content to sink back into meek defence of what they know to be unreal. The spirit of orthodoxy, the the besetting sin of organized religion in liberal as well as so-called orthodox circles, has got them! They are content to be apologists, where they might be prophets!"

PAPER CLOTHES.

The Germans, reduced to grinding poverty, find themselves unable to produce clothing. They have, therefore, taken to paper clothes. A paper suit costs no more than two or three rupees while a suit of ordinary cloth does not cost less than 200 rupees. The paper cloth is woven from paper yarn similar to the paper twine sometimes used in wrapping small parcels. The yarn may be made from twisted ribbons of paper or spun directly from the pulp. The following account quoted from *The Paper* (New York) by *The Literary Digest* will, doubtless interest our readers:—

"Paper and textile manufacturers in the United States are scrutinizing German and Austrian paper clothing and other pulp-products as to their probable effect as a competitive factor in American export trade. Many reports have been received as the progress made in Germany and Austria in the use of pulp for wearing-apparel and other articles. The American Chamber of Commerce in London reports that one store on the Strand has on hand a stock of 40,000 of these suits at a price averaging 60 cents per suit, American money. German and Austrain manufacturers are shipping large quantities to Italy. Turkey. Argentina, and other countries.

"The paper-clothing industry was regarded in the United States only as a measure of necessity forced upon the Germans with no probable significance to the textile and paper trades after the war. No thought was given apparently to the industry as a possible competitor with cheap American

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clothing under normal conditions, but in view of further reports it seems that the German and Austrian manufacturers intend to introduce into the markets of the world these pulp and paper substitutes for ordinary clothing. Officials of the Bureau of Foreign and Domestic Commerce do not will meet with favour in the United States, as the material believe, however, that the German product is too coarse and unfinished. Further improvements and refinement in manufacture may refute the opinion. If these suits are sold here the market will be limited and confined probably to fields where rough, unskilled labor predominates. Even then a low price of approximately $1 per suit would be made necessary to attract an appreciable amount of sales.

"Clothing manufacturers who visited the exhibit held in Washington by the Department of Commerce recently evidenced very little concern about competition after they had an opportunity to examine the material. General opinion prevailed that the quality of the clothing is not good enough to appeal to the average American. The American exporter of wearing-apparel may experience difficulties in foreign markets where money is not so plentiful and standards of dress are not as high as in the United States. If the paper goods can be sold for 50 cents or $1, exports of cheap clothing from the United States may be affected.

"Fear of competition in foreign markets led the Bureau of Foreign and Domestic Commerce to collect its exhibit which is now *en route* throughout the country. Samples are available for examination by manufacturers, and their opinion is asked on the probable seriousness of competition in foreign markets, because of the wide difference in prices, and what means may be taken to overcome it, if necessary. The exhibit will be on display in the offices of the Bureau of Foreign and Domestic Commerce in Baltimore, Philadelphia. New York Boston, Cleveland, Cincinnati, Chicago, St. Louis, and other large cities. When the exhibit arrives the local press will announce it and manufacturers and business men will be invited to visit it.

"Paper garments are priced from 15 to 55 cents each with 40 per cent, paper clothing selling at $2,65 per suit. All paper overcoats are priced at 55 cents. The buttonholes in the clothing are hand-made and the suits are sewed and not pasted together. The cloth is evidently woven from twisted strands of paper or pulp and the finished product closely resembles burlap.

"It is interesting to note that the process of making yarn and twice from paper is of some antiquity. The Japanese are apparently the first ones to use it. A number of patents have been granted by several nations for spinning paper into yarn, but the industry did not become of any importance until it became apparent that Germany could not import the usual amount of textile raw stuffs—cotton, wool, hemp, and flax—during the war. Then, late in 1914, some of the German textile-mills were refitted so that they could use paper as a raw material. Paper was manufactured from wood in Germany, but the best grade was imported from Sweden. In 1914, according to reports received in Washington, Germany adapted 25,000 or 30,000 spindles to spinning of various kinds. These mills turned out paper yarn at the rate of 150,000 to 180,000 pounds a day. The industry grew rapidly and in 1917 there are said to have been approximately 900,000 spindles at work turning out more than 3,000,000 pounds every day, at the rate of three pounds per spindle per day, which is five or six times as much as for cotton yarn of the same counts.

It is reported that the Hungarian state railways are to furnish their employees with garments of paper fabric and that a species of paper cloth manufactured in Norway are suited for blouses, curtains and as a substitute for heavier cotton goods. The writer tells of a paper fair :—

"An elaborate exhibition of yarns and goods woven from paper held at Chemnitz,

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Germany, is reported to the Department of Commerce by the American Consul-General at Genoa, Italy. Various articles which are now manufactured from paper in Germany were exhibited. The German Society of Manufacturers of Underwear, which has its headquarters at Chemnitz, arranged for giving, during the time the exhibition remained open, demonstrated lectures on new uses to which thes substitutes have been applied in Germany, in order to offer the people products which are indispensable to domestic economy and cannot be manufactured from cotton and wool because of the shortage of these staples. The report states that German weavers are making increasing use of the paper yarns.

"As textile raw materials and manufactures became scarce in Scandinavia during the war paper-spinning began to increase, especially in Sweden, where an abundance of the best grades of paper and pulp are available. The industry had not reached a commercial stage, except for a few specialities, when the armistice was signed. No person in Scandinavia, one of the reports received by the Department of Commerce states, seriously thinks of ordering clothes made from paper or pulp now that commerce is again open and cotton, linen, woolen, and silk goods can be obtained in abundance.

"The process of manufacturing paper textiles is described in a report received by the Bureau of Foreign and Domestic Commerce from the American Commercial Attache at Copenhagen, Denmark. The most common method is to cut the paper into narrow strips on spindles arranged for the purpose. The process is simple and does not require nearly as many preparation machines as for manufacture of cotton or other textiles. The cost of manufactures, therefore, is less than for any other textile materials because of the small equipment necessary and the production of a greater amount of yarn per unit spindle. The cost of raw material is considerably less than any other material known and the waste in spinning is extremely low. It is reported that the best paper was delivered from Sweden into Germany at 1,000 Swedish crowns ($428) per metric ton. At normal exchange-rates this would figure at a little less than 2 cents a pound, whereas cotton, when available on the Continent at all, was worth 30 to 40 cents. Binder twine from paper was quoted in 1916 as low as 2 marks per kilo; at normal rates, about 22 cents a pound.

"Another method is to turn the original wood-pulp into yarn without first making it into paper. This method should be cheaper and more susceptible to variations, says the report, such as impregnating the material with waterproofing and strengthening materials and clors. Still another process comprises the dissolving of the wood fibers by various solvents in a similar way to that for artificial silk, so that the threads emerge from the machine as a homogeneous substance not twisted. These threads may afterward be twisted if desired. Paper yarn has been spun from a mixture of paper with some raw textile substances, such as tow and various shoddies to give additional strength and to give the product a good appearance and more like ordinary colth.

"Paper yarn is woven into cloth in a great variety of ways, the report continues, including the use of cotton, woolen, or other kinds of looms, including dobbies and jacquards, and thus all the usual figures and variations of colors may be made. The cloth is often finished to have the same general appearance as wool or cotton and may be printed if desired."

SEEING THINGS AT NIGHT.

Uses of Radium.

Dr. S. A. Sochocky writes in *The American Magazine* on the various uses of radium. He specifies some of them as follows.

"To-night you will wake up and look at the illuminated hands on your watch or alarm-clock and, without turning on the light, you will know what time it is. Next winter you may go to a great opera-house, and, when the lights are out, you

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will wonder, perhaps, how the orchestra can see the conductor's baton in the dark. The baton will be illuminated by tiny particles of radium, so that the whole orchestra can see it without any trouble. Some day the keys of pianos will be lighted with radium for artists who want to play in the dark.

Radium and Light.

The writer goes on to say :—

"The use of radium for light has grown very rapidly in the past few years. In 1913 two thousand watches and clocks, illuminated by radium, were manufactured in the United States. But a few years later, during the war, one man out of every six in the United States Army had a radium-lighted watch. Last year 4,000,000 of these watches were made in the United States and 1,000,000 of these were exported.

"Everybody has been quick to see the many valuable uses that can be made of a material which will glow at night. It was used on the dials of airoplanes which flew over enemy camps at night when exposure of light of other character would have made the airplane a target for shells. It was applied to speedometer, compass, clock, inclinometer, barometer—altogether to fourteen dials used on airplanes.

"To-day the dashboard instruments of automobiles—the speedometer, clock, and various gages—can tell the driver the condition of his car without use of electric light. Radium is practically the only means of illuminating motor-cycle speede ment lights The steersman at the helm of ocean-going vessels can be independent of artifical lights at night. Radium illumination is particularly good for thouse purposes, because when the eye has consulted a dial which is brightly lighted with electricity, the vision is affected for a considerable period, so that the eye cannot look off into the dark with normal certainty.

"Steam gages, water-level glasses, and air-pressure gages on locomotives and stationary engine are now a days lighted with radium; so is the pressure dial of the heater in the dark or semi dark celler of the ordinary dwelling.

"Radium-lighted 'Danger' signs and indicating arrows have been made for use in mines to protect miners from the danger of explosions of coal-gas

"Such things as gas and electric meters, automobile steering-wheel locks, call buttons for use in hospital sick-rooms, the street-numbers of houses and aisle seat numbers in theaters, for late comers who arrive after the auditorium lights are out, are being illuminated with radium.

"A way has been found to insert a little of this luminous material in a house key, so that in the dark the key can be picked out from among others in a bunch without striking a light. The same material is used to illuminate the keyhole of a lock, so that the key can be inserted without trouble.

"Any number of uses have been found for a luminous object which several different manufacturers make and call the 'locator button.' It is made like a push-button, so that it can be fastened like a thumb-tack, or so that it can be attached by a rubber-band or with adhesive material. These are some of the uses for these buttons, as advertised by manufacturers, and they are actually being used in all of these ways.

"One of these buttons can be fixt to a medicine bottle to identify it at night among other bottles in the medicine-chest. A special luminous warning indicator can be put on bottles containing poison These buttons can even be attached to the bedroom water glass or to bedroom slippers. They can be used to make known the presence of the newel-post or a sharp angle in a dark hall, or they can be placed on chairs or the corners of tables, so that if you enter the room in the dark you will not stumble against these articles of furniture. They can be attached to flash-lights and to fire-extinguishers, so there will be no trouble in finding them in the dark. More than a million of these buttons have been sold by manufacturers during the last year.

"There is a radium-lighted fish-bait on the market, and the construction of this has been patented by one of the largest spor-

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ting-goods companies. Fishermen say that this bait is very successful in attracting fish which haunt deep water. Luminous-gun-sights are made for use when one is hunting in dark woods or early or late in the day; and if you have ever held a shot-gun to your shoulder to bring down birds in the woods you know what that means.

"We know now from the researches of Dr. Doelter, a Viennese, that under the influence of radium, diamonds will change to yellow, brown, bluish, or violet purple. Bright blue sapphires will change to green, yellowish brown, or light blue. The blood-red ruby will change to a pure red or to violet red. The topaz of a wine color will change to an orange yellow, dark orange, or lilac The dark-green emerald will change to light green, pale green, or yellowish green.

"The carnotite ore, from which we get the radium we are using to day, is mined in almost inaccessible regions in Colorado Some of it is refined in Pittsburgh and some in Orange, N. J.

"At one stage, when the radium is reaching its highest concentration point, a single drop of the solution containing it is certainly worth $2,000 and might be worth $10,000. And you know how easy it is to lose a drop of anything by spilling the contents of a small glass or by breaking a dish.

"The time will doubtless come when you will have in your own home (or some know will have) a room lighted entirely by radium. It would be possible to-day to illuminate a room, so that at night, without the aid of electricity or other artificial illumination, you could read fine newspaper print without difficulty. The light in such a room, thrown off by radium paint on walls and ceiling, would in color and tone be like soft moonlight, blue with a tint of yellow. To-day, a room ten by nine feet could be illuminated in this way at a cost of four hundred dollars, and the illumination would last ten years

"However, such illumination will soon be much cheaper, because of new discoveries as the best materials to combine with radium to produce light.

"For my own use. I have made radium oil paints; and because of my interest in art, I have made some paintings with them. Pictures painted with radium look like any other pictures in the day time, but at night they illuminate themselves and create an interesting and weirdly artistic effect. This paint would be particularly adaptable for pictures of moonlight or winter scenes, and I have no doubt that some day a fine artist will make a name for himself and greatly interest us by painting pictures which will be unique, and particularly beautiful at night in a dark or semidarkened room.

"Locked up in radium is the greatest force the world knows. As ounce of it, if carried in the hip-Pocket in an ordinary glass tube, would kill a man in ten hours by destroying his tissues and houses. If a man carried one gram of it in his pocket two days, the result would likewise be fatal.

"The careless handling of glass tubes containing only twenty five milligrams of radium will cause deep wounds on the fingers of an operator.

"One of the wonderful things about radium is that, altho it has such great power to injure, it can just as readily be made to serve us.

"You will ask how, if radium is so powerful, we can handle it at all. We can do so only by taking the greatest precautions. I will tell you how I carry a gram of radium, even tho I may be going only from my office to my laboratory, a few rods away.

"The gram of radium, worth $140,000, is kept in tiny glass tubes in a lead container is over six inches in diameter weighs forty-eight pounds, and has a leather cover with a handle. There is a circle of small holes in the center of the lead. Into these holes you put the tubes, so that between the tubes and the outside of the case there are at least three inches of lead.

"The lead between the tubes and the outside of the case is known as a screen.

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It is intended to lessen the rays of electrical energy which constantly emanate from the radium And yet, even through three inches of lead, from 3 to 40 per cent of the rays known as *gamma* rays do escape.

"If this container were in a dark room and you should put a piece of phosphorescent material such as zinc sulfid near it you would see the zinc sulfid light up and glow under the bombardment of rays shooting off from the radium. If you wanted an absolutely effective barricade against the rays from a gram of radium, you would have to put it into a container at least twelve inches in diameter, so that the radium would be screened by six inches of lead on all sides.

When the rays from radium strike a tiny crystal of zinc sulfid there is a flash bright enough for you to see it under a low-powered microscope. When radium and zinc sulfid are combined in the right way and right quantity, you can see the flashing as a constant glow in the dark without any microscope. This power to make zinc sulfid glow is responsible for the commonest use of radium—for illuminating watches or any object which we want to use or locate at night. An infinitesimal amount of radium, a few millionth parts of a gram, when mixed with zinc sulfid, varnish, and some adhesive substance, gives enough material to illuminate forty or fifty watches. It has to be prepared and put on very carefully. To quote further.

"Finally, after more than nine hundred different operations the radium from a on or of several car-loads of ore is finaly put into a little brown silica dish, which is smaller across the top than a small individual butter pot. It is now in the form of salts, has to be put into glass tubes.

"Suppose that, while I am doing this, some one opens the door suddenly. The gust of air might overturn the little dish. It might blow away the radium. It is nothing unusual to have a small amount of radium salts worth $90,000 in one of these dishes at one time. So one little puff of air could blow away all we have obtained by the work of many men for many months.

"In the United States this year we are going to produce from 12 to 14 grams of radium. For the next twenty years we shall keep on producing radium at about the present rate, so that at the end of twenty years we shall have approximately 280 grams to add to the 84 grams we have in the world to-day.

"Because radium is both so expensive and so valuable in medical treatment we have established what is known as a 'radium bank; A physician owning a little radium, but not sufficient for his case, can borrow for a merely nominal charge any amount he needs from the deposits which are kept in vaults in New York and in Orange, New Jersey, This method has been devised to make radium available for the treatment of difficult cases requiring the use of bigger amounts than any one physician can own."

FLYING MACHINES IN 5000 B. C.

Mr. Iqbal Ali Shah, writing on the subject of aeroplanes in the January-February number of *The Hindustan Review* furnishes the following particulars about the art of flying as known to the ancient Aryas :—

To-day we moderns pride ourseleves on the miraculous development in the art of flying and a few detached thoughts from the ancient books of the Hindus will be interesting, as they tell us of certain aerial machines in existence away back in 5000 B. C.

Illusions can be found to flying machines in ancient Hindu literature; these references were not fixed to one period only, but are books written at various times at the social and religious development of the Brahmans progressed.

In the two great Hindu epics, Mahabharata and Ramayan which were written to celebrate the exploits of Kings, and the conflicts of a certain internecine war, the part played by the flying machines during that period is mentioned, especially in the latter book, Ramayan, which was

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compiled about the year 5000 B. C. contains some passages which say that Rawan, the King of Ceylon, used to fly over his opponents and in some way or other impede their progress; but whether they threw primitive bombs or not, it is impossible to say. An account is further contained in Ramayan that after the fierce struggle between the Brahmans and the King of Ceylon, in which Rawan was defeated and killed, this wonderful "flying carriage," as it is termed in the book, fell into the hands of Ramchandra, the Ksatriya chief, who flew in it from Ceylon to his capital at Ajudhia in Northern India.

The greatest of the Hindu poets, Kalidas, treats of his aerial journey in the poem entitled "Raghu Vuns." Another poet about 200 years later, while describing the war between two Hindu tribes led by Risho and Arjin, also speaks of a flying carriage."

In another Hindu book called Mahabharat, one reads of a king giving another king a flying machine, as a token of his friendship.

Purana is another Sanskrit book which tells us of a huge flying carriage possessed of the power of travelling.

Besides these references to the books there are terms and phrases which are used for flying in its different aspects, for example :—

(1) Vaman-Yanu—meaning :—
To propel a flying carriage.

(2) Vaman-Chirya—meaning :—
To fly in a flying carriage.

(3) Vaman-Perbhoot—meaning :—
A procession of flying carriages.

(4) Vaman-Arj—meaning :—
One who works a fiying carriage

And so on.

Such terms are very frequently used in epic writings, and it is no undue tax to one's intelligence to know that when a language is forming the words and terms are coined as necessity arises, and are added to the vocabulary from time to time, hence had there been no flying machines, then usage of such phrases would not be required. But as they exist to this day in the Sanskrit books it is an evidence of the presence of flying machines at the very earliest period of the world's history.

It will, however, be noticed that the word "carriage" is not be misunderstood, for an Indian conception of a carriage is a thing which will hold people, and is moveable; not necessarily dragged by horses or other animals.

ANCIENT INDIAN POLITY.

The following by Sri Aurobindo Ghose in the issue of the *Arya* for November and December on the peculiar characteristics of ancient Aryan Polity will, we are sure, interest our readers :—

The whole Indian system was founded upon a close participation of all the orders in the common life, each predominating in its own field, the Brahmin in religion, learning and letters, the Kshatriya in war, kingcraft and interstate political action, the Vaishya in wealth-getting and productive economical, but none, not even the Shudra, excluded from his share in the civic life and an effective place and voice in politics, administration, justice. As a consequence the old Indian polity at no time developed, or at least it did not maintain for long, those exclusive forms of class rule that have so long and powerfully marked the political history of other countries. A priestly theocracy, like that of Thibet, or the rule of a landed and military aristocracy that prevailed for centuries in France and England, and other European countries or a mercantile oligarchy as in Carthage and Venice were forms of Government foreign to the Indian spirit. A certain political predominance of the great Kshatriya families at a time of general war and strife and mobile expansion, when the clans and tribes were developing into nations and kingdoms and were still striving with each other for

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egemony and overlordship, seems to be dicated in the traditions preserved in e Mahabbarata and recurred in a cruder rm in the return to the clan nation in mediaeval Rajputana: but in ancient India this was a passing phase and the predominance did not exclude the political and civic influence of men of the other orders or interfere with or exercise any oppressive control over the free life of the various communal units. The democratic republics of the intermadiate times were in all probability polities which endeavoured to preserve in its fullness the old principle of the active participation of the whole body of the people in the assemblies and not democracies of the Greek type, the oligarchical republics governed by more limited senates drawn from the dignified elements in all the orders as in the later royal councils and urban bodies. In any case the system finally evolved was a mixed polity in which none of the orders had an undue predominance. Accordingly we do not find in India either that struggle between the patrician and plebeian elements of the community, the oligarchic and the democratic idea, ending in the establishment of an absolute monarchical rule, which characterises the troubled history of Greece and Rome or that cycle of successive forms evolving by a strife of classes,—first a ruling aristocracy, then replacing it by encroachment or revolution the dominance of the moneyed and professional classes, the regime of the bourgeois industrialising the society and governing and exploiting it in the name of the commons or masses and, finally, the present turn towards a rule of the proletariate of Labour, —which we see in later Europe. The Indian mind and temperament less exclusively intellectual and vital, more intuitively synthetic and flexible than that of the occidental peoples arrived, not certainly at any ideal system of society and politics, but at least at a wise and stable synthesis— not a dangerously unstable equilibrium, not a compromise or balance—of all the natural powers and orders, an organic and vital coordination respectful of the free functioning of all the organs of the communal body and therefore ensured, although not against the decadence that overtakes all human systems, at any rate against any organic disturbance or disorder.

The summit of the political structure was occupied by three governing bodies, the King in his ministerial council, the metropolitan assembly and the general assembly of the kingdom. The members of the Council and the ministers were drawn from all orders. The Council included a fixed number of Brahmin, Kshatriya, Vaishya and Shudra representatives. The Vaishyas had indeed numerically a great preponderance, but this was a just proportion as it corresponded to their numerical preponderance in the body of the people: for in the early Aryan society the Vaishya order comprised not only the merchants and small traders but the carftsmen and artisans and the agriculturalists formed therefore the bulk of the commons, *vishah*, and the Brahmins, Kshatriyas, Shudras, however considerable the position and influence of the two higher orders, were later social growths and were comparatively very inferior in number. It was only after the confusion created by the Buddhist upheaval and the Brahminic reconstitution of the society in the age of cultural decadence that the mass of the cultivators and artisans and small traders sank in the greater part of India to the condition of Shudras with a small Brahmin mass at the top and in between a slight sprinkling of Kshatriyas and of Vaishyas. The Council, representing thus the whole community, was the supreme executive and administrative body and its assent and participation necessary to all the action and decrees of the sovereign in all more important matters of Government, finance, policy, throughout the whole range of the communal interests. It was the King, the ministers and the council who aided by a system of boards of administration superintended and controlled all the various departments of the State action. The power of the king undoubtedly tended to grow with time

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and he was often tempted to act according to his own independent will and initiative; but still, as long as the system was in its vigour, he could not with impunity defy or ignore the opinion and will of the ministers and council. Even, it seems, so powerful and strong-willed a sovereign as the great emperor Asoka was eventually defeated in his conflict with this council and was forced practically to abdicate his power. The ministers in council could and did often proceed to the deposition of a recalcitrant or an incompetent monarch and replace him by another of his family or by a new dynasty and it was in this way that there came about several of the historic changes, as for example the dynastic revolution from the Mauryas to the Sungas and again the initiation of the Kanwa line of emperors. As a matter of constitutional theory and ordinary practice all the action of the king was in reality that of the king in his council with the aid of his ministers and all his personal action was only valid as depending on their assent and in so far as it was a just and faithful discharge of the functions assigned to him by the Dharma. And as the Council was, as it were, a quintessential power body or action centre taking up into itself in a manageable compass, concentrating and representing in its constitution the four orders, the main elements of the social organism, the king too could only be the active head of this power and not, as in an autocratic regime, himself the State or the owner of the country and the irresponsible personal ruler of a nation of obedient subjects. The obedience owned by the people was due to the Law, the Dharma, and to the edicts of the King in council only as an administrative means for the service and maintenance of the Dharma.

At the same time a small body like the Council subject to the immediate and constant influence of the sovereign and his ministers might, if it had been the sole governing body, have degenerated into an instrument of autocratic rule. But there were two other powerful bodies in the State which represented on a large scale the social organism, were a nearer and closer expression of its mind, life and will independent of the immediate regal influence and exercising large and constant powers of administration and administrative legislation and capable at all times of acting as a check on the royal power, since in case of their displeasure they could either get rid of an unpopular or oppressive king or render his administration impossible until he made submission to the will of the people. These were the great metropolitan and general assemblies sitting separately for the exercise each of its separate powers and together for matters concerning the whole people.* The Paura or metropolitan civic assembly sat constantly in the capital town of the kingdom or empire—and under the imperial system there seem also to have been similar lesser bodies in the chief towns of the provinces. survivals of the assemblies that governed them when they were themselves capitals of independent kingdoms—and was constituted of representatives of the city guilds and the various caste bodies belonging to all the orders of the society or at least to the three lower orders. The guilds and caste bodies were themselves organic self-governing constituents of the community both in the country and the city and the supreme assembly of the citizens was not an artificial but an organic representation of the collective totality of the whole organism as it existed within the limits of the metropolis. It governed all the life of the city, acting directly or through subordinate lesser

*The facts about these bodies—I have selected only those that are significant for my purpose—are taken from the luminous and scrupulously documented contribution of Mr. Jayaswal to the subject.

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assemblies and administrative boards or committees of five, ten or more members, and, both by regulations and decrees which the guilds were bound to obey and by direct administration, controlled and supervised the commercial, financial and municipal affairs of the civic community. But in addition it was a power that had to be consulted and could take action in the wider affairs of thekingdom, sometimes separately and sometimes in co-operation with the general assembly, and its constant presence and functioning at the capital made it a force that had always to be reckoned with by the king and his ministers and their council. In a case of conflict with the royal ministers or governors even the distant civic parliaments in the provinces could mark their displeasure felt if offended in matters of their position or privileges or discontented with the king's administrators and could compel the withdrawal of the offending officer.

The general assembly was similarly an organic representation of the mind and will of the whole country outside the metropolis;for it was composed of the deputies, elective heads or chief men of the townships and villages. A certain plutocratic element seems to have entered into its composition, as it was principally recruited from the wealthier men of the represented communities, and it was therefore something of the nature of an assembly of the commons not of an entirely democratic type,—although unlike all but the most recent modern parliaments it included Shudras as well as Kshatriyas and Vaishyas,—but still a sufficiently faithful expression of the life and mind of the people. It was not however a supreme parliament; for it had ordinarily no fundamental legislative powers, any more that had the king and council or the metropolitan assembly, but only of decree and regulation. Its business was to serve as a direct instrument of the will of the people in the co-ordination of the various activities of the life of the nation, to see to the right direction of these and to the securing of the general order and welfare of the commerce, industry, agriculture, social life of the nation, to pass decrees and regulations to that purpose and secure privileges and facilities from the king and his council to give or withhold the assent of the people to the actions of the sovereign and, if need be, to oppose him actively and prevent misgovernment or end it by the means open to the people's representatives. The joint session of the metropolitan and general assemblies was consulted in matters of succession, could depose the sovereign, alter the succession at his death, transfer the throne outside the reigning family, act sometimes as a supreme court of law in cases having a political tincture, cases of treason or of miscarriage of justice. The royal resolutions on any matter of State policy were promulgated to these assemblies and their assent had to be taken in all matters involving special taxation, war, sacrifice large schemes of irrigation, etc. and all questions of vital interest to the country. The two bodies seem to have sat constantly, for matters came up daily from them to the sovereign: their acts were registered by the king and had automatically the effect of law. It is clear indeed from a total review of their rights and activities that they were partners in the sovereignty and its powers were inherent in them and even those could be exercised by them on extraordinary occasions which were not normally within their purview. It is significant that Asoka in his attempt to alter the Dharma of the community, proceeded not merely by his royal decree but by discussion with the Assembly. The ancient description seems therefore to have been thoroughly justified which charcterised the two bodies as executors of the kingdom's activities and at need the instruments of opposition to the king's government.

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EDITORIAL REFLECTIONS

AN ECHO FROM THE PAST.

The question of educational non-co-operation is now agitating the mind of educated India. It is now generally recognized that education imparted in Government and Government—aided institutions inevitably fosters slave mentality and inoculates the coming generation with the mischievous notion that India can never attain to the full height of her stature and she must, of necessity, always kow tow to Anglo-India. These institutions fit their alumni for nothing except subordinate administrative posts and professions under the thumb of the bureaucracy. These youngmen can only form parts of the bureaucratic machinery and it is vain to expect them to make earnest efforts to end a system which alone can utilize them and enable them to eke out an uncertain living at the cost of self-respect and manliness. It is generally supposed that Mahatma Gandhi was the first Indian of note to conceive and propagate this idea. Nothing, however, can be further from the truth. The fact is that Bhagwan Dayanand was the first great Indian to perceive the denationalizing, devitalising and emasculating effects of this most unnatural system. After the death of the Master, the D. A. V. College was founded with a view to arrest this process. In the first Prospectus there were a few significant passages which went to show that the College was to be opened with a view to bridge the gulf between the educated classes and the masses created by an unnatural system of education. It is a pity that the college was affiliated to the Punjab University and was, consequently, unable to accomplish its mission. It only accelerated the process of devitalisation and denationalisation by manufacturing cheap graduates. Even some of the promoters of the college had this feeling. On May 31st 1897, there appeared in *the Swadesh Vastu Pracharak* of Lahore (now defunct) an article from the pen of one of the founders of the D. A. V. College and the founder of the party known as the D. A. V. College section of the Arya Samaj, under the heading "*National University*". The article shows that 23 years back the atmosphere of the Arya Samaj was surcharged with the self-same ideas that convulse India to-day. Here are important extracts from that most significant contribution.

Thoughtful people throughout India are coming to realize that the present system of Education is injuring the country in more ways than one. The Amrita Bazar Patrika in its issue of the 12th April writes:—"To send a boy early to school is to ruin him for ever, and often times to kill him. The best course is never to send lads to any educational institution at all. Let arrangements be made to give them education at home. When the guardian has no means, let several combine and appoint a tutor. If a lad is at all to be sent to an educational institution, let him prepare himself up to the Entrance Standard at home, then he can join a school for the purpose of passing an examination. Our educational institutions are jails where

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our youths are emasculated, "These remarks apply to colleges also.

The education which is imparted in the schools and Colleges in the country not only enfeebles the body but the mind also. It is now an admitted fact that the physical health of those who receive instruction in the educational institutions established by Government, as well as in those which are established by the people after the type of the Government institutions deteriorates, that the development of their body is retarded, that their bodily strength is impaired and that their life is shortened. It is not however recognized distinctly that the development of the mind suffers like that of the body, and that the mind of those who are brought under the influence of these educational institutions is as far from being healthy as the body.

If the education that is imparted to the youths of our country had been calculated to invigorate the body and the mind, our nation would not have been in that deplorable condition in which it now finds itself after so many years of education. Every year the condition of the country is becoming worse as is evidenced by recurring famines and pestilences. The nation is growing poorer.

In several parts of the country people are dying for want of food. Our nation has to go a begging to the whole world for food for keeping the body and soul together. Our children are becoming orphans by thousands, and they are being taken over by Christian Missionaries to be brought up as Christians as we cannot look after them. All the trades and industries are passing away gradually from the hands of the children of the soil and India into those of foreigners and foreign lands. People are starving for want of work Education is not fitting the people of India for trades and industries *The only thing for which education is fitting people is service of Government.* The number of men who are willing and fitted to take up service under Government is multiplying every day, and they are becoming cheaper. Government started educational institutions for creating men fit to serve it in different capacities Now that Government has got more educated men in the country than it wants for recruiting the several services it is not very anxious to increase their number. It is on this account that the examinations of the Universities which control the education of the country are becoming stiffer every day. In no other country in the world are students treated so heartlessly as by the Indian Universities and no Indian University deals with the students so mercilessly as the Punjab University. Every day the examinations are being made stiffer and insuperable obstructions are being thrown in the path of the students, and they are plucked in the examinations without any thought for their welfare

In other countries educational institutions help to improve men both in body and in mind and to make men of ordinary intellect valuable members of society. In India those who come under the influence of the educational institutions become week both in body and in mind by the anxieties through which they have to pass, the failures they have to undergo, and the strain they have to bear.

It is a matter of common experience now in the Panjab that students who were not very bright when they were in College and who had meagre chance of being successful if they had remained here, by going to England not only gain University distinctions, but become qualified for following learned professions and come back to settle in life as honoured members of society, while the youths who were their class-fellows and were brighter than them, are still plodding and trying unsuccessfully to pass the University examinations.

The only course which seems open to the people is to have their own Universities. The passing of Government University examinations will then be necessary for those only who are anxious to enter the service of Government or to become pleaders The

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passing of Government University examinations is not essential for those who have to take service in private schools, farms and factories and other concerns not connected with Government. The proprietors of private institutions and concerns require only educational qualifications in the persons they have to employ, and would be satisfied with the certificates of some educational institution or body in which the public may have confidence.

It is not surely necessary for the whole nation to pass the Government University examinations. There is no reason whatever why the whole nation should be given the education which is required only for turning out pleaders and Government servants It is evident that Government thinks that its requirements are satisfied and that it has got enough of men of the education which fits people to serve it, and that it is not at all anxious that their number should go on increasing It has therefore closed several Colleges which were formerly maintained by it and has increased the fees in its schools and colleges to deter students from resorting to them It can not therefore be expected that Indian Universities which are created and controlled by Government would place facilities in the way of the spread of higher education which in the opinion of Government has up to now fitted recipients only for entering Government service or becoming pleaders.

If our countrymen think that high education is necessary for the country and if they really want that high education should spread in the country then it is necessary that besides having their own schools and colleges they should have their own Universities also for examining the students and guiding and controlling the education in the country. *To open our own schools and colleges and to invite students to attend them, and then to send them up to be ruthlessly plucked by the official Universities is very cruel, and is not at all wise. We are by so doing helping to emasculate the country. To have National schools without a National University is meaningless. National schools which teach for Universities which are not national involve waste of energy and can never be very useful.*

We can have no system of National education unless we have one or more National Universities. It is impossible to give the best and most suitable education to our boys in our schools and colleges, until the education imparted in them is moulded by National Universities. Technical education which is essential for the advancement of the country can not be given in schools until we have our own University. Religious, moral, and national education can not be imparted until we have our own National University. In short the right kind of education which would develop both the body and the mind and make India fit to take its place among the nations of the world is impossible until we have one or more national Universities. Our nation can never make progress unless we take our education in our own hands by means of national schools and colleges and national Universities.

We think a begining in the matter of having a national University can be made in the Panjab and also in other parts of India where there are schools and colleges which are controlled by the people. The examinations can be held under the control of the college authorities. The examinations may be for the present in the same subjects and in the same books as are prescribed for the different examinations of the official University and may be subject to the same regulations They may be open to all persons on payment of fees which may be half of the fees prescribed by the official University and the examinations may be held about a month before the equivalent examinations of the official University. We believe that students from all schools and colleges will go up for the new examination in large numbers and the certificates issued to the successful candidates will command the confidence of the general public, gradually changes may be made in the regulations and subjects of the examinations, and examinations may be held in other subjects also in which no examinations are held by the official University. In course

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t time we can have influential national Universities in this way, having the control of the whole education of the entire nation.

In connection with the subject we may mention that at Calcutta Associations have been organized independent of Government which hold examinations in medicine and grant diplomas. But no attempt has hitherto been made for the foundation of examining bodies on a broader basis which may deal with the whole subject of education in all its branches and which may claim to be called National Universities. Without National Universities India can never hope to take its place among the nations of the world. Deplorable must be the condition of a nation which does not take the work of the formation of the mind of its children in its own hands.

The Italics are ours.

It is a pity that all efforts to convert the D. A. V. College into a National College and a seat for the preservation and conservation of India's priceless spiritual and intellectual heritage failed.

THE GURUKULA.

The D. A. V. College having failed to accomplish its mission, the Arya Samaj established the Gurukula in 1904. The Gurukula is, in the right sense of the term, a truly National University. In the Gurukula Sanskrit is taught as the chief classical language, Hindi is the medium of instruction, Indian History and Economics are taught from the national standpoint and special emphasis is laid upon character-building. Arrangements have already been made for the teaching of Ayurvedic and Agriculture and it is in contemplation to start commercial and industrial classes at an early date. The students of the Gurukula can cover much more ground in a shorter period when compared with their congeners in factories meant to produce subordinate bureaucrats. The Gurukula has a well-stocked library and a well-equipped laboratory.

It is, however, badly in need of funds. It is the duty of all sound patriots to see that in these days of national education and educational non-co-operation, the premier national university which has a record of useful work behind it, will not languish for want of support. The anniversary of the Gurukula comes off on the 20th, 21st, 22nd and 23rd of March. Many distinguished scholars, eminent lecturers and leading nationalists are expected to participate in the proceedings. It is hoped that all interested in the rejuvenation of India's virile culture, the revival of Brahmacharya, the teaching of patriotism reinforced by pride in the motherland's cultural achievements and the cultivation by our youth of the Indian angle of vision will muster strong on the occasion and those that will not be able to attend will send their quota.

INDIAN FEMALE EDUCATION.

We fully associate ourselves with the following remarks on the subject by Babu Sailendra Krishna Deb:—

The study of English language except for those who are trained to be tutoresses is unnecessary. In its place, the mother tongue and Sanscrit for the Hindu women and Arabic for the Mahomedan women ought to be taught. Knowledge of English is needed, if a woman or girl has to converse with an English lady or to read English literature. The women belonging to the middle class, the chief part of whose time is required for the discharge of their domestic duties, are little likely to meet with English ladies,

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and so far from enjoying opportunities for the acquisition of English literature, they have seldom time to possess themselves of all that valuable knowledge, which the Vernacular and Sanscrit books abundantly furnish, the acquisition of which would be much more useful and honourable.

Drill and dancing, singing, playing on musical instruments, and exquisite but unnecessary embroidering come in the same category with English language. The time employed and pains taken in their acquisition by other than the affluent are lost. This time can be turned to good account in learning, spinning with *charka* (spinning-wheel), tailoring, cane-weaving cooking, or any other useful practical arts whereby they can earn money so as to meet their domestic expenses. It may happen that a girl who has learnt music may be married to a man who dislikes it They are the accomplishments for English girls needed for their introduction in social parties, but the fashionable arts would be of no use to Hindu and Mahomedan girls in their married life.

No Roman citizen of note ever appeared in public in any garb but what was spun by his wife and daughter. The industrious matron of Ithacca was more soothed at her solitary loom with the sweet reflection that by her labours she was gratifying her filial and conjugal feelings.

"This web a robe for poor Ulysse's Sire"— Odyssey.

Of old, in Bengal, every householder had in his house *charkas* for his womenkind to spin threads at their leisure. Sometimes, he used to lend a helping hand Even now, at the Hindu's marriages or other auspicious rites *charka* is needed.

Vatsyana, in his well-known work, written about 2600 years ago, *i. e*, 678 years B. C. says, "64 practical arts are to be taught to the girls before their youth, while living in their father's house. Because, after their marriage they become dependent on others. Where they can further study?" Vatsyana means one particular art to be taught to a girl with proficiency, which she can put to profitable use in her husband's home. He did not intend the impossiblity, that all the practical arts are to be crowded together in girlhood.

THE NANKANA SAHAB TRAGEDY.

Our readers must have read in the papers the details of the horrible massacre perpetrated at Nankana Sahab by the Mahant and the rowdies and hooligans hired by him. This fiendish massacre has filled all Indians, irrespective of creed or race, with horror. The survivors of the innocent victims of this cold, calculated slaughter have the heart-felt and compassionate sympathy of all right-feeling men and women. There are one or two features of this gruesome tragedy which are deeply significant. Mahatma Gandhi in his message to the Khalsa says, that it was a matter of common knowledge that the Mahant had been preparing for a long time and practically openly to give battle. He had, we are told, arms, he had collected ammunition, he was surrounding himself with ruffians, Government officials ought to have acquainted themselves with this state of affairs. The bureaucracy cannot claim that it has advanced the bounds of liberty. But it does claim that it is the only agency in India which is competent to maintain Law and Order; in fact it is in the name of Law and

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Order that some of its members defend repressive legislation and seek to devise fetters for the bodies, intellects and souls of the Indian people. Was it not the duty of the local officials to watch the movements of the Mahant especially when it was known even to the man in the street that mischief was brewing which would, if not prevented in time, result in some tragic occurrence? The Punjab Government ought, in the interests of the reputation of the bureaucracy to order an exhaustive inquiry. If no inquiry is held, the suspicions of the Indian community will not be allayed. As regards the Sikhs, we think that those of them that are strict non-co-operators cannot, with any consistency, seek the protection of British Courts of Justice even at this critical moment. If British Courts cannot be let alone, we cannot carry on any effective programme of non-co-operation. We know that the Sikhs are being asked to perform a very great sacrifice, but the goal of national destiny cannot be attained without enormous sacrifices.

AKALI PARTIES.

The Nankana tragedy was, no doubt, prompted by fear on the part of the pampered and voluptuous Mahant that his Gurdwara would be forcibly taken possession of by Akali parties. That there are abuses in the administration of Sikh Gurdwaras, which loudly cry out for reform, is beyond question. But the point is whether organised society can go on, if sections of the population were to right their wrongs, without processes of law and by show of force. If non-co-operation had not been decided upon, the Government was the only agency competent to redress the grievances of the Sikhs against their Mahants and to decide all disputes as to rights to ecclesiastical property. Now the only reasonable course is to wait till the attainment of Swarajya or to secure this worthy object by bringing the pressure of organised public opinion upon the Mahants. If the Khalsa proletariat can be effectively organised, the Mahants can be brought to their knees in no time. All show of force, whether in the form of Dharna or parade of numbers, provokes violence and when violence has been provoked, anarchy supervenes and the intervention of the bureaucracy becomes inevitable. This result is not desired by our Khalsa reformers. They must, therefore, curb their reforming zeal for a time or direct it along safer channels and be thus helpful in the restoration to India of her birth right.

ADVANCE N. C. O.

The Treaty of Sevres is going to be revised and Mr. Chhotani and Dr. Ansari—two staunch and out and out non-co-operationists—have been selected by the Government of India to represent India at the inter-allied conference. What a notable triumph of non-co-operation! The value of non-co-operation is realised keenly only when it is temporarily withheld. We are confident that even if the demands of the Muslims in regard to Khilafat are fully met, Muslims will not turn away from the N. C. O. movement. They will not kick away the ladder which alone has enabled them to scale certain heights. N. C. O. will continue so long as Swarajya is not obtained, for short of complete Home Rule there

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can be no guarantee that grievous wrongs such as those of the Khilafat and the Punjab will not be repeated.

THE NEW COUNCILS.

The New Councils do not represent the people and the new legislators are not nominated by the Government. So these estimable gentlemen represent nothing except their individual idiosyncrasies. The best men have stayed out and the councils are, for the most part, full of mediocrities who would have lived and died in deserved obscurity if N. C. O. had not been decreed by the Nation. Since the bureaucracy is responsible for N. C. O. and bringing these gentlemen into undeserved prominence, Vincents and Maynards experience no difficulty whatever in handling legislators. Mr. Jamna Das Dwarkadass, when Sir William Vincent smiled graciously upon him, withdrew the vital part of his resolution about the Punjab. He would rather that India fed O'Dwyers and Dyers than that he should be found unworthy of the certificate of moderation and sobriety granted to him. Sirdar Jogendar Singh, with aristocratic chivalry, withdrew his resolution about the release of Martial Law Prisoners when—say his detractors with whom we do not agree—the irrepressible Sir Vincent beamed upon him. That was the fate of most non-official resolutions. Perhaps these new-hatched legislators are wise in their generation. They, perhaps, are not sure of their colleagues. They know at close quarters the composition of the Councils they adorn with their membership. Most probably they have no desire to share the bitter experience of Mr. Shrinivas Shastri. He had the hardihood to propose a resolution that contemplated the regulation of force in the suppression of riots and the assimilation of Indian Law in this respect to British Law. Sir Vincent at once raised the cry that Law and Order were in danger. The Hon'ble Councillors took up the hint and so mangled poor Shastri's resolution that he would now be ashamed to own its parentage. How brilliant is the future of Indian Home Rule under the aegis of the Reformed Councils! Even Moderate leaders have begun to feel that they had more influence with the unreformed Councils. What says Mr. Shastri now? Has he not had enough of co-operation on terms offered by the bureaucracy? Let him turn a non-co-operator and before long the Government will seek his co-operation on terms honourable to both. Will the example of Chhotani and Ansari be utterly lost upon him? Perhaps dramatic surprises are in store for the Indian people. There is a bare possibility that non-co-operation of Gandhi may ultimately lead to very very close co-operation and the co-operation of Shastri lead, in the near future, to severe albeit temporary non-co-operation. Mysterious are the ways of Providence as well as of political leadership!

PHYSIC AND FASHION.

Under the above heading Mr. Robert H. Spurrier contributes an article to the current number of the *Theosophist*. The writer very aptly and pertinently points out that remedies and modes of treatment also, like systems of philosophy or fashions of dress, have their little day and cease to be. For instance, at present the Germs Theory of Disease holds the day and microbes and their toxins are invented to explain all the ills that flesh is heir to. Some

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of the most eminent physicians and surgeons of the day are, however, not so completely convinced of the efficacy of this mode of treatment as are the fanatics who regard it a panacea and an elixir. Says Dr Bean, an American Osteopathic Physician, in his book on *Food fundamentals* :—

There is no greater menace to the health of the people to-day than the teaching about germs. The distorted truth about germs has shunted the vision astray from the real cause of disease and has resulted in blinded efforts to palliate and relieve, and a damnable continuance in unhealthful habits of living. Wrong teaching about germs has instilled into the minds of many a poisonous fear which in itself is a curse to good health.

Says Mr. Spurrier :—

There are, however, and always have been since its coming, medical men who wholly reject this theory; men who hold that the presence of germs in disease is the *result* and not the *cause* of it; who are convinced that the action of the microbe is beneficent and not maleficent, and maintain that, just as outside the human body they are used in the purification of sewage, so also, within the human body, one of the roles they play is that of scavenger. This conception of the function of micro-organisms within the human economy was put forward very clearly by Dr. Granville Bantock in the *precis* evidence which he gave to the 1906 Royal Commission on Vivisection ; and Dr. George Wilson. one of the members of that Commission, in quoting from it in his reservation memorandum, says :

I may state very frankly at the outset that I feel bound to associate myself with the views of Dr. Granville Bantock on "the germ theory of disease" as set forth in his *precis* of evidence.

And, adds Dr. Wilson.

I can do this the more readily because he and I, as well as others, have arrived at similar conclusions from a very close study of the subject, quite independently of each other — he, in the first instance, from the surgical side, and I all along from the public health point of view.

Dr. Wilson proceeds to quote from the *precis*, and from his quotation the following is an excerpt:

Bacteriologists have long since discovered that in order to convert filth or dead organic matter of any kind into harmless constituents, Nature employs micro-organisms or microbes as her indispensable agents. Thus, in the modern septic tank, which is now so largely used in the treatment of sewage, it is the action of micro-organisms . . . which dissolves the sewage, and it is the continuous action of these microbes which converts all manurial matter into the saline constituents which are essential for the nutrition of plant life. In the natural purification of filth-polluted streams, or in the conversion of dead animal or vegetable matter into the flora of the vegetable world, it is admitted that the micro-organisms play a beneficent part, and so I am prepared to contend that, however these innumerable and infinitely minute vegetable organisms may be designated, they always play a more or less beneficent part when they are found to be associated with disease, and that. however characteristic any micro-organism may be of any particular form of infectious disease, it cannot be classed as pathogenic, in the sense that it is the actual agent causing the disease . . .

So far back indeed as the year 1909, we find, in a leading article in *The Lancet*, the statement that :—

The bacterial theory of infectious diseases has been unchallenged for many years, and though it has not been upset, yet it must be acknowledged that there are certain facts for which the theory does not account fully.

So high an authority as Sir James Goodhart Bart., M.D., L.L.D., in the course of the Harveian Oration of 1912, delivered himself of the significant statement that :—

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. . . pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes.

In the year 1913, Professor Dixon [F. R. S., gave it as his opinion that :—

the micro-organisms in the intestinal tract probably exerted a beneficent influence; the body depended on the extraneous organisms for the effectiveness of digestion.

The following is from an article which appeared in the *Popular Science Siftings* for September 2nd 1919:—

'Medical theories concerning our commonest and most deadly germ diseases have been entirely upset. Independent investigations in various parts of the world have led to this conclusion , . . Medical science found the various kinds of bacteria swarming in the different germ diseases and had no doubt that they were the cause of the trouble. Now science has shown that that view of the cause of disease is almost entirely wrong . . . The old microbes were present in the disease, of course, but it has been found, we are assured, that they were comparatively harmless, perhaps beneficial, because they ate up dead organic waste matter in the system.

. . . It had long been known that certain kinds of microbes were useful in cleaning up decaying matter in the outside world, but it is now proved that they perform the same duty within the human body.

Dr. J. C. McWalter writing in the pages of the British Medical Journal says:—

'The more recent biological and microbic conceptions of disease lead to even more crude therapeutics. Disease being caused by the presence of a pathogenic organism, the problem apparently was to kill the microbe! Hence there came an era of microbicidal treatment. It mostly ended in failure . . .

As regards Vaccine injections no less an authority than Sir Watson Cheyne says in the columns of *The Lancet* of February 27th 1915:—

Just think how many millions of vaccine injections have been made in the course of the last few years, and in how very few cases we can definitely recognise an immediate and marked improvement, as we ought to do if the treatment is to be justified. Think, also, how often we are in doubt whether such improvement as occurs in the course of the treatment is due to the vaccine or is a natural result of the actions of the body . . . I have used vaccines extensively . . . and I have in only two or three cases seen any result which I should not have expected without their use. I have seen lesions getting well in one part of the body, and yet, while still under vaccine treatment, frash lesions breaking out in other parts of the body, and I have also seen bad and even fatal results follow the use of vaccines.

Speaking of their employment in the treatment of wounds of war, he says:—

While I would welcome vaccines as a prophylactic measure, I think they are very broken reeds to trust to, once the organisms have established themselves in wounds.

Will English—educated Indians, in their headlong pursuit of Western fashions, pause and consider whether the introduction of diseased matter into a healthy system is wholly productive of beneficent results? Western hygiene is purely physical. Our Shastras lay down the rules of moral hygiene also and tell us that what passes into the body is a factor in the formation of character. Considering all this, would it not be worth while to cease to ape western fashions whether in dress or medicine or diet and to judge Western remedies, whether medicinal

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or social or moral, on their merits without being influenced by slave-mentality or the glamour that the West has established over the mind of the East as a result of commercial and intellectual exploitation.

ETE BRUTE.

Most of the leading Indian politicians have stayed away from the New Councils which now consist, for the most part, of obscure men many of whom had not the ghost of a chance, if the Congress had not decided upon non-co-operatien. Government officials and Anglo Indian papers have, however, been always giving us the impression that N. C. O. has failed.

And yet even the *Civil and Military Gazette* is constrained to pass the following not very complimentary remarks about the Punjab Legislative Councils.

"Some body might, with advantage, start a coaching establishment for public speakers. The members have yet to learn that what may be a very suitable speech at a district durbar or at a meeting of co-religiosists is not suitable in the Council Chamber. Members have constantly to be reminded to speak to the motion under discussion and not discourse on things in general. Few of the representatives have any idea of the value of time and regard the closure as a ruthless reaper of perorations. For all this the members have a lively sense of humour and a sportsmanlike spirit of fair play. These qualities augur well for the political future of the province. We should like to see a little more respect paid to the standing orders and attention to the President. The habit of members engaging in back-chat among themselves instead of addressing themselves to the President, as well as the occasional practice of chattering while the President is speaking is to be strongly deprecated in any body dignified with the name of a Legislative Council."

FIRING ON MOBS.

The Indians are, as a rule, law-abiding and peaceful by nature. Nobody has ever alleged that Indian mobs are in any way. more turbulent or less tractable or manageable than English mobs. And yet we find that the law in regard to the firing on mobs is different in England from what it is in India. As regards English law on the subject Odgers says:

"So long as the riot remains simply a common law misdemeanour, only slight force can be used to repress it, the police may use their staves, any other citizens may use their fists or sticks, but *deadly weapons such as swords, bayonets or firearms may not be employed.* But as soon as any of the rioters commence to perpetrate violent acts of felony, such as murder, arson or pillage, even deadly weapons may be used against those who take part in any such violence, though not against the mob as a whole. ...But where there has not yet been "any felonious violence, the rioters do not become felons until one hour has elapsed after the proclamation has been read, and *they cannot therefore be shot down.* If at the end of that period they are still rioting, the magistrate may summon the military to his assistance if there is reason to fear that the civil force may be overpowered".

The Military Manual thus summarises the law as to the amount of force to be used in the suppression of unlawful assemblies and riots:

"Beginning with an unlawful assembly it would appear that the police have power to command those present to go away, and to arrest them if they do not go, also to stop others whom they see joining them. If the parties interfered with resist, such force may be used as will compel obedience; but it would be extremely inadvis-

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able to use any such force as would maim or injure the person resisting, unless he himself made an attack inflicting, or at all events calculated to inflict, grievous personal injury on his captor. Proceeding to the case of a riot before the declaration required by the Riot Act is read, the same observations apply as in the case of an unlawful assembly. After the proclamation has been read and an hour has elapsed, considerable force may, if necessary, be used for the purpose of dispersing the mob. If the mob are committing, or evidently about to commit, some outrage calculated to endanger life or property, then, even before the expiration of the hour after the reading of the proclamation, or even without reading the proclamation at all, force may equally be used. *But even then deadly weapons ought not to be employed against the rioters*, unless they are armed, or are in a position to inflict grievous injury on the persons endeavouring to disperse them, or are committing, or on the point of committing, some felonious outrage, which can only be stopped by armed force." Applying the foregoing rules to soldiers, the Manual says that the cases in which soldiers could legitimately be called in "*are practically confined to riots in which violent crimes, such as murder housebreaking or arson, are being committed, or are likely to be committed.*"

If Indian Law had been similar to English Law, Jallinwala would have been unthinkable. The country feels strongly on the point and yet the vital part of Mr. Shastri's resolution on the subject failed in the Council of State. This shows clearly that the "Reformed" Councils not only do not reflect and represent public opinion but are also indifferent to it. And yet these Councils are to usher in Swarajya! For quotations about English Law, we are indebted to the "*Servant of India.*" Here is the full text of Mr. Shastri's resolution the whole of which was rejected by the Council of State with the exception of clauses (v) and (vi).

This Council recommends to the Governor-General in Council that the Code of Criminal Procedure and, if necessary, other enactments be so amended as to secure the following points in the suppression of riots and unlawful assemblies :—

(*i*) No firearms should be used except on the written authority of a Magistrate of the highest class that may be available on the spot.

(*ii*) In cases of grave emergency when no Magistrate is available in the neighbourhood, the chief police or military officer present on the spot may, if he considers that the riot or unlawful assembly cannot be suppressed otherwise, employ firearms, but the onus of proving the emergency and the impossibility of securing the presence of a Magistrate within the proper time shall be on the officer so acting.

(*iii*) Before resorting to firearms, the Magistrate or other civil or military officer responsible shall read or cause to be read a proclamation, both in English and in the local vernacular, similar to that contained in the English Riot Act.

(*iv*) Firearms shall not be used for one hour after such proclamation has been read unless, in the meantime, the assembly or crowd actually causes serious damage to person or property.

(*v*) Before the crowd is actually fired upon the fullest warning shall be given.

(*vi*) The Magistrate or other civil or military officer responsible shall take all reasonable precautions to see that no more injury is inflicted on the crowd or assembly than is absolutely necessary.

(*vii*) The sanction of the Governor-General in Council should not be a condition precedent to the institution of a criminal prosecution against officers or other persons who have acted illegally in the suppression of riots.

(*viii*) Every such prosecution shall be instituted in and triable by the Sessions Court having territorial jurisdiction, with the previous leave of such Court or the High Court of the province.

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

The dreary and black winter is over. Spring with all its charming accompaniments has set in: Trees are throwing forth fresh green leaves. Beautiful flowers of various hues greet the fascinated gaze of the enraptured beholders at every turn. There is a peculiar buoyancy in every heart, a fresh animation in every breast, and a strange vivacity in every face. The season is congenial to every temperament. Excessive heat and unbearable cold are alike absent. The morning breeze is exhilarating. Fresh well water is particularly delicious. The cool breezes that are blowing constantly produce a hilarity even in the most melancholic and apathetic minds. Of course, it is the best season of the year. Nature is at her best. The weather is bracing and salubrious.

A CHANGE.

The members of the executive Committee of the Arya Prati Nidhi Sabha Punjab visited Gurukula in February last. The object of the visit was to concert measures to render the Gurukula more efficient and so alter its constitution that a much larger number of students may derive the benefit of the system. After much deliberation, the committee drafted a scheme, (to be laid before the General Sabha to be held on the occasion of the coming anniversary at Gurukula Kangri), which proposes to introduce the following innovations in the Gurukula:—There shall be a Veda Vidyalaya directly under the management of the Arya Prati Nidhi Sabha. Besides, there shall be an Arts College under the supervision of a separate Board. The object of the Veda Vidyalaya shall be to produce Vedic scholars and preachers for the Arya Samaj:—

The Arts College shall be open to students of all sects and communities. It shall be a sort of National University.

SHIV RATRI.

The Shiv Ratri festival was duly celebrated the other day. The most interesting part of the proceedings was the lecture of Pundit Satwalekar.

THE BASANT PANCHMI.

The Basant Panchmi festival was celebrated with becoming enthusiasm a few days back A grand Havan was performed in the morning and then the Brahmcharis and members of the staff went to the bank of the river at a mile's distance from the Gurukula. A short meeting was held wherein the ceremony of chairs tables and carpets was dispensed with, every body being comfortably seated on the glittering sands of the riverbank. Then, Kabbadi and other games were played. At noon a Sehbhoj was held.

THE BRANCH GURUKULAS.

The anniversaries of the Indraprastha and Kurukshetra Gurukulas came off a few days ago. About sixty new students have been admitted.

THE EXAMINATIONS.

The term is nearly over. The examinations are going on. The degree Examination took place on four, consecutive days about the middle of February. The College examination commenced on the 26th February and the school examinations on the 1st March. The result will be out by the 15th of March and the new session will commence after the anniversary.

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LECTURES ON THE VEDA.

Pundit Satyavalekar, the well known artist and erudite scholar, is here to deliver his annual round of lectures on the Vedas. He lectures to the college students for an hour and a half every day in the morning. Of course, the lectures are very learned and interesting. The pundit's knowledge of his subject is comprehensive, his discourses carry conviction irresistibly. In fact it is a privilege to be able to hear pundit Satyavalekar. We hope the Brahmacharies will derive the fullest benefit from the invaluable opportunity.

THE GURUKULA FOUNDATION DAY.

The Gurukula foundation day was celebrated with great solemnity on the 4th March. The foundation day was celebrated in the absence of Swami Shradha Nand whom ill health compelled to be away from his beloved institution even on an occasion like that. A meeting was held in the College Boarding House under the presidency of Pundit Indra Chandra. The function was wound up with a Sehbhoj at noon. Dr. J. C. Bose, of Calcutta sent the following message to be read out to the Brahmacharis :—

"It is a matter of great regret to me that the pressing duties here make it impossible for me to be present at the Gurukula foundation day. But my thoughts will be with you and the young students who have entered a life of probation to serve their country in noble ways.

I would say to them: 'Place yourself under the strictest discipline, so that you will not flinch at the call of duty. Stand upright and do not either be cringing or vulgarly self-assertive. Be righteous. Let your words and deeds correspond. Lead no double life, proclaim what you think right."

Mr. C. F. Andrews wrote the following from Shanti Niketan, Bengal: "I shall be with you all in my prayers and in my meditations,—in my heart and in my love on your Foundation Day. May God be with you all and all your little children."

Several other messages were received and read out in the meeting by the Secretary.

SWAMI SHRADHA NAND.

Swami Shradha Nand is convalescent. Thanks to the exceptionally strong and well preserved physique of Swamiji and the unremitting exertions of Dr. Sukh Deva, the disease has been got under. In conformity with expert advice, Swami ji went to Lahore on the 2nd March. It is hoped that the course of treatment at Lahore will eradicate the disease from his system and will effectually preclude the possibility of a relapse. In all probability, Swami ji will return to the Gurukula before the coming anniversary.

THE COMING ANNIVERSARY.

Preparations for the coming anniversary are in full swing. Temporary sheds have been run up for the accomodation of visitors and vendors. Mehta Gyan Chand has been placed in charge of the Camp. The programme is expected to be particularly interesting this year. Eminent Nationalist Leaders are expected to attend. Among other interesting functions there will be a National Education Conference under the presidency of Pundit Moti Lal, Nehru. The public are requested to muster strong to render the anniversary a complete success.

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